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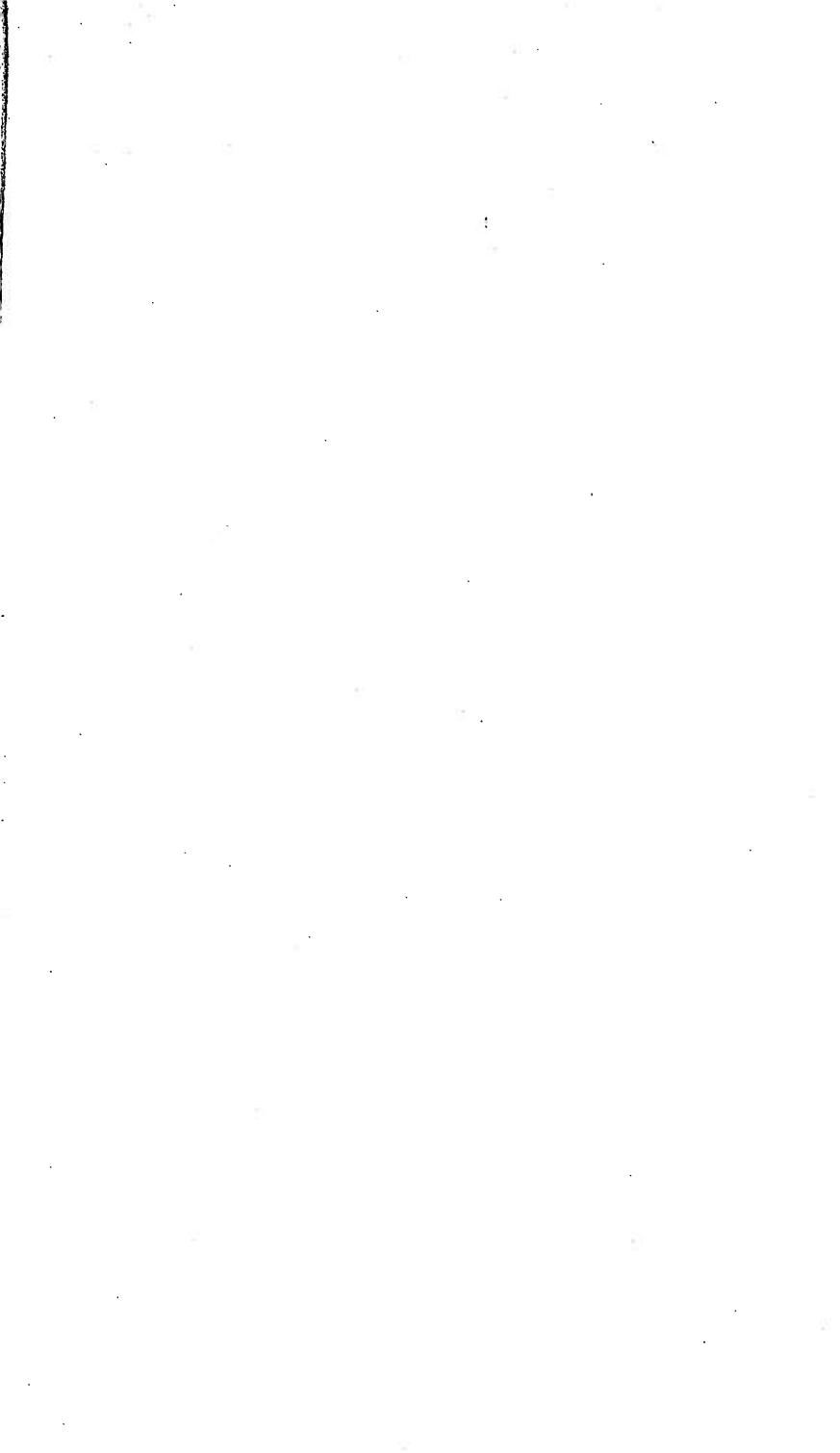
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REPORT OF THE
CHURCH
MISSIONARY
SOCIETY'S
DELEGATION TO
INDIA, 1921-1922

Church Missionary Society
Salisbury Square, London, E.C.4

Price 1/-



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DELEGATION TO
INDIA, 1921-1922

SECOND IMPRESSION

Church Missionary Society
Salisbury Square, London, E.C.4

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MINUTE

of the Committee of the Church Missionary Society, 8th February, 1921.

"That, inasmuch as a very large part of the work of the Society is carried on in India, and inasmuch as the Christian Church in this country has great responsibility in service to the peoples in India, and inasmuch as the Indian Christian community ought to carry far greater responsibility in the work and extension of the Church of Christ, and the time has come for the Society to take any steps that may be necessary, with a view to this end being attained, this Committee recommends that a strong Delegation be sent to India during the ensuing winter—

"(i) To consider and advise generally upon the work of the Society in India and Ceylon, and as to the best use of the present existing resources, and more particularly to consider and advise upon

(a) the relation of the Society and the Society's workers to growing Diocesan developments and to Indian congregations and workers ;

(b) the co-ordination of secondary educational work ;

(c) work in Mass Movement districts and the Report of the recent Commission on Village Education ;

(d) status and training of Indian workers, both men and women.

"(ii) That the Delegation, during its tour, shall use all possible opportunity for consultation with Indian as well as European opinion."

676728 Foreword

IN submitting this report to the Committee of the Church Missionary Society, the Delegation desire me on their behalf to record their great indebtedness to all those in India who gave them much generous and valuable help. Indians, missionaries and well-known laymen, in groups and as individuals, through carefully prepared memoranda and through correspondence, in conferences and in interviews, placed at our service their knowledge, experience and counsel. The Bishops gave us the friendliest and most sympathetic of welcomes, took a leading part in our Conferences, and ungrudgingly placed their time and special knowledge at our service. The kindness and patience of all these friends were unfailing; their hospitality continually called forth our gratitude. To each and all we offer once more our sincerest thanks. There are two names which we cannot refrain from mentioning specially. The Metropolitan Bishop of Calcutta not only gave us much helpful guidance and assistance when we were in his Diocese, but also spared time to preside over our final Conference at Allahabad. We cannot express too strongly how much his counsel and sympathy have meant to us. The Bishop of Lucknow acted as host to the final Conference. Guests filled his house by night, and the Conference filled it by day. His generosity and thoughtfulness seemed to know no limits. It is difficult to express in words our thankfulness and sense of indebtedness to those two brothers bearing the honoured name of Westcott, who gave such a wonderful contribution to our work.

During our six clear months in Ceylon and India we visited all the Society's Missions. For such a task as that which was entrusted to us the time was short, but the size of the Delegation enabled a very large number of stations and institutions in each Mission to be visited, while the stores of knowledge and experience placed at our disposal made it possible to gain an insight into varying conditions and problems which would otherwise have been impossible. The report is the fruit not only of the work of the Delegation, but even more of the ripe judgment and full knowledge of all those who gave their best to us.

Naturally the members of the Delegation started their work with certain preconceptions and thoughts and hopes. At the same time, from the first we sought to keep an open mind. Except with regard to one or two matters which required immediate action, no decisions were made until the end of six months as to the recommendations which we should submit to the Committee concerning mission questions or larger problems. After visiting all the Missions the Delegation spent ten days at Dehra Dun, when a great part of the report was drafted. This draft was placed before the final Conference at Allahabad, which consisted of Indian and European representatives of the Dioceses and Missions in which the Society is working, additional strength being brought to it by the inclusion of some who represented other Churches

and Societies. The Conference gave to us much critical and constructive help, of which we tried to take full advantage when we wrote our final report.

With deep thankfulness I can pass on to those who study the report a great cause for encouragement. Nine people, feeling keenly their personal responsibility, and approaching facts and problems from different angles, were led, with the exception of one or two points as stated in the report, to a common mind. The very representative Conference at Allahabad, which considered the rough draft of the report, also shewed an all but common mind on the main questions which were discussed. To me and, I believe, to the other members of the Delegation, this came as an assurance that GOD was answering our prayers and the prayers of very many at home and throughout the world who, through intercession, were taking a living part in our ministry.

Two aims were constantly in our minds. The first was to avoid the danger of not seeing the wood for the trees, and to give our chief time and strength to the study of a few larger issues. Of necessity we had to deal with a large number of particular questions in the different Missions, about which we are submitting a supplementary and confidential report to the Committee. At the same time we always regarded the study of certain larger problems as our main task, and with them this Report is concerned.

Another aim constantly before us was to deal with realities. We tried to get at facts and to see C.M.S. work in India with unprejudiced eyes. To some it may seem that the element of criticism in this report looms large. If it had been lacking we should have failed to express our anxieties and sometimes our disappointments. On the other hand, we can with thankfulness record the many tokens of GOD's blessing upon those who are now serving as missionaries, as well as those who preceded them. Their work is often being carried on under great difficulties through want of adequate support from the Church at home. So far as weakness has been caused through want of wise policy, the failure is again largely due to lack of foresight and strength on the part of the home Church.

The one outstanding fact which has gripped the Delegation, and which in their judgment needs to be grasped by the Committee if they are to consider rightly this report, is that India to-day is very different from the India of a few years ago. If the Society is to fulfil its vocation now and in the coming days, its work must be carried on under the leadership of those in India and in England who are seeking to enter with sympathy and insight into the new problems which are emerging, and to give the message entrusted to the Society in such ways as are likely to lead to the most fruitful and abiding results. The supreme need of India is to know Our LORD Jesus Christ as her Saviour and LORD and King. To us has been given the unspeakable privilege of taking some share in the imparting of this knowledge. The measure in which we fulfil our trust and rise to our opportunity is not the extent of our activities, but much more the carrying on of work which is intensively Christian, and

which is radiant with life and light. When India sees Christ she will fall down and worship ; at His feet she will lay her treasures of devotion and sacrifice. The prayer and hope of those who have drafted this report is that GOD may direct the minds of the Committee and all others who will be seeking guidance through it, that all which is unworthy in it may be forgiven, and that in GOD's mercy it may in some small measure lead to the brighter shining of the light of the glorious Gospel of Christ.

CYRIL C. B. BARDSLEY.

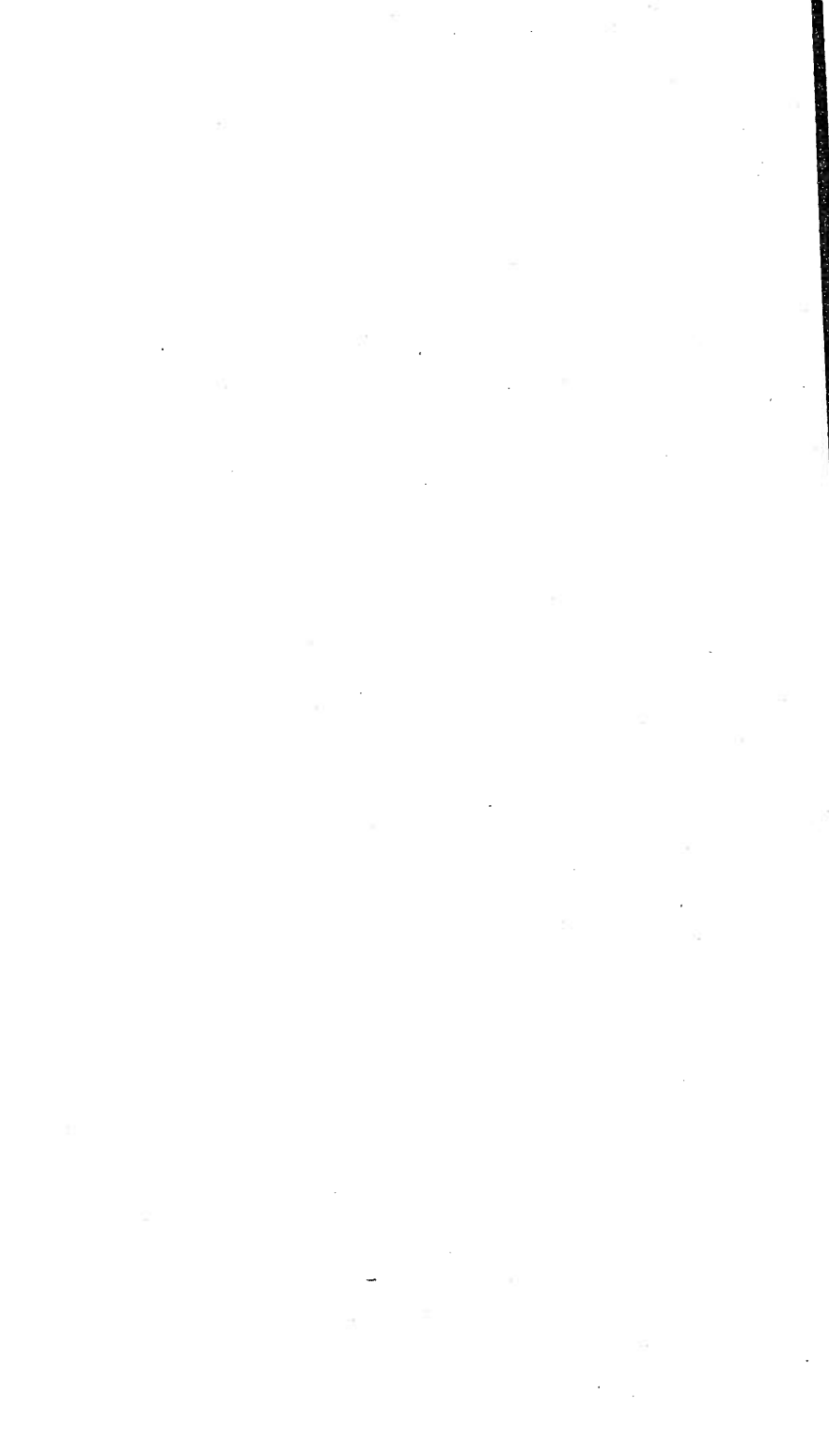


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Introduction

THE Delegation has come to India in a time of crisis and of change, not only in her own history, but in the history of the world. We are all united in looking forward in hope to a new and better age. We believe that GOD Himself is expressing His Truth through many of the ideas which are stirring all nations. GOD reveals Himself in many ways, and we recognise that often through world-movements there comes fresh expression of the eternal Truth. We also believe that these world movements can only be worked out to their ideal conclusion through the Holy Spirit of GOD working through all those whose spirits are in tune with Him. The world to-day is moving through great suffering towards a better fulfilment of the two great principles of Brotherhood and of Freedom. We have learnt once again through the tragedy of the European War, with its consequences, that these are the only sure foundation for the new age. The youth of the world is everywhere imbued with these principles, and is restless and rebellious where it appears that they are being violated. The world is now in the throes of the struggle of relating these two principles to the actual conditions of the present day, and in this it is hampered by tradition, by the forces of reaction, and by old habits of thought. In this struggle the Church of Christ must play a vital part ; but in order to do so she will have to readjust all that in her mental attitude or in her methods militates against these two great principles.

In England since the war people have been helped through various organised religious movements to recognise their failure in these respects, and they are now trying to carry out the readjustments in thought and practice which are involved in this new attitude. In this they too are hampered by tradition and habits of thought which do not belong to this age, so that as a result much spiritual energy must be spent on these readjustments before they can move forward.

But these conditions do not and should not apply to India, where there is an opportunity such as has seldom existed for the Church to be from the beginning the leader and inspirer of the new age ; she should have no need to struggle through the conditions brought about by the mistakes of the past, and there is a great danger here that through the domination of our Western methods and habits of thought the Church in India should reflect an attitude which is not in accordance with the Spirit of Christ in this age. We would wish to leave her free to gain her own inspiration and leadership from the Holy Spirit of GOD—direct and not mediated through others, and to express fully her own message to the life of India to-day. The Spirit of Christ has been for ages preparing nations through their long and varied religious experience for making their specific contribution to the understanding of His full message delivered through His life and teaching on this earth. The rich spiritual inheritance of India, as of other nations, is an asset essential for the complete evolution of the Holy Catholic Church. In watching the development of the Church in India in accordance with her own

genius, we catch glimpses of the splendour and glory of the Church which is to be ; glimpses of the fuller vision of what our redeemed and recreated common humanity may mean in the great plan of God—the vision for which the Son of God became Incarnate—the vision of one great Christian Brotherhood of all nations walking in the light of the City of God and in the common bond of the service of God, which is perfect freedom.

Church and Mission

I. Definitions.

IN dealing with the whole problem of Church and Mission, it is necessary that we should begin by stating what we mean by "Church" and what we mean by "Mission." The word "Church" may be used in the sense of the whole Body of Christ throughout the world, or a particular branch of it such as Roman, Anglican, etc. Similarly with reference to any particular country, the company of all Christian people in it may be designated as the "Church" of that country, irrespective of race or sect, or the term may be restricted to one branch of organised Christianity in it, *e.g.*, Anglican or Presbyterian. In this section of the Report we usually employ the word with reference to that organisation in India which is in communion with the Anglican Church throughout the world, and which owes allegiance to the bishops of that communion in their various dioceses in India. This is the Church in connection with which the Society is working ; it is with the contribution of this particular Church to the larger and more inclusive Church of India that the Society is ultimately concerned. We use the word "Mission" to represent those organisations of the Society in different parts of India around which its pastoral and evangelistic work centres, by which its work is controlled, and in relation to which the Society's work has been built up in the past.

II. The new call to the Mission to lose its own life in developing that of the Church.

For upwards of a century our Society has—under God—taken a great part in the founding, building and extension of this Church. At the beginning of the nineteenth century it heard the call of Christ for India, and since that time to the utmost of its ability it has devoted its resources in lives, and prayer, and thought, and money to India's evangelisation. To-day the call comes to give something beyond the assistance of the past ; the Society has fearlessly to take a great and essential part in enabling the Church for which it has done so much to develop its own life on its own lines, and to fulfil its own vocation.

The great statesmen of the Society in bygone days always looked forward to the time when the Church which was established by the gathering out of converts from heathenism would be strong enough to manage its own affairs without the control of the foreign Missionary Society. They said : " The Church must increase ; the Society must decrease." Before the war the call for real devolution was growing insistent, and in some Missions of the Society it was becoming quite clear that the dissatisfaction of the educated Christians at the state of tutelage in which they were kept was becoming very serious. The wave of Nationalism which swept over the world after the war has very strongly accentuated this feeling. The result is growing estrangement between the missionaries and the Indian Christian community, particularly in

its educated section in North India. This unfortunate tension is very seriously handicapping the work that lies before the Church of Christ in India, and is preventing the Spirit of God from manifesting Himself in power in the Church. We are fully convinced that continuance of such a state of affairs any longer will be fatal to the Cause of the Master, and must, therefore, be ended in the interests of the Kingdom at the earliest possible moment.

It is not too much to say that, unless some definite steps are taken to withdraw the control which the Society still exercises over the congregations and Churches, there will be dangerous embitterment and quite probably schisms in various places. The situation is one of the utmost gravity, and it is a situation which Henry Venn foresaw when he framed his Church Council system on the model of a Diocesan Synod, and showed how Mission organisations must develop into Church organisations.

The Society must cease to be the controller, and become the servant of the Church for Christ's sake. Everything we have seen and heard in the Missions points to this solution, and the experience of the great Churches of the South, self-governing and self-extending, and very largely self-supporting, proves that where this plan is carried out great blessings accrue.

One most important result of the Society becoming in new measure the servant of this Church, and of its work being related more fully to the dioceses, will be the permanent securing of evangelical witness and teaching as an element of its life. We have been impressed with the fact that among both the leaders and the rank and file of the whole Church in India there has been clear and generous recognition of the high value of the definite evangelical contribution which the Society has given in the past. Any weakening of that contribution would be regarded by them as an incalculable loss. In some parts of India great movements towards the union of Churches are being planned. If the united Church of the future is to include all that is true and permanent, Evangelicals, with their close sympathy with Free Churchmen and their understanding of their position, theological and ecclesiastical, must take their full share in its life and government. If they do not the future union will be weakened and defeated, for it must always be remembered that *it is organised Churches and not Foreign Societies that must unite to form the united Church of the future*. Grave fears have been expressed, and we share these fears, lest, if the Society in any way continues its semi-independent life and does not throw its lot completely and without any reserve into the Indian Church which is now being rapidly organised, it will fail to bring into the very heart and life of that Church an element absolutely vital for its fullness of life and growth. The occasion calls for a policy of bold faith and wise statesmanship. To fail now would be a tragedy, and mean irreparable loss to the Church which in part is the Society's joy and crown.

In all our consideration of "Church and Mission" questions there has been the deepening conviction that, from first to last, the problem is primarily a spiritual one. We have seen much in the Church which

calls for thanksgiving and praise. We have also seen much which is a cause for anxiety and searching of heart. The primary need of the Church in India, as in other countries, is revival. The Church waits for the day when the power of the Spirit of God shall be manifested in its midst and it will be able to go forward strong in His might and radiant with new life. But in this men have a part to take. History shows that a faulty system or organisation can be a grave hindrance to the spiritual life of the Church. At such a time as this, when India is yearning and straining after unity, organised separation between Church and Mission may be nothing less than a barrier to the working of the Spirit. We have been solemnised by this fact. We expand our thoughts more fully later. But, as we approach the subject of "Church and Mission," we emphatically record our conviction that the problem is from first to last a spiritual problem. Every hindrance to the spiritual life of the Church for which the Society may in any measure have been responsible must be removed. We must see to it that the relationship which exists between the Society and the Church shall be true to the plan of Christ for the Church. We must be in the right position for giving to the members of the Church all the help that GOD yet means us to give.

III. Fundamental principles underlying the consideration of the problem.

As a result of close study during the last few months of the problems involved in the relationship between the Church and the Missions, we have come to the conclusion that there are certain fundamental principles which underlie their solution. The following are some of these fundamental principles :

1. The first is a re-discovery and re-emphasis of the Apostolic conception of Church and Mission. Here we are on unassailable ground. The Apostles—those first missionaries who went forth with a direct Commission from the LORD Himself—founded everywhere not Missions but Churches, and made them the centre of all activities. It was the Church assembly that decided ecclesiastical disputes : it was the Church of GOD which the Presbyters were to feed and oversee, and their direct relation was to that Church and to the Holy Spirit Who appointed them, and not to the missionary. Discipline was determined and carried out by the local Church assembled together, and not by the Apostolic founder of the Church. "All things are yours"—Paul, or Apollos or Cephas ! "Missionaries belong to you ; you do not belong to missionaries," was the cry of that master builder. What was then the place of the missionaries ? "Ourselves, your servants for Jesus' sake." The missionary is the servant, not the master of the Church ; not lords over GOD's heritage, but examples ; not masters over the faith of the disciples, but helpers.

2. The plan of Christ is that His disciples should from the first be His witnesses, and that the Church in each country should seek the evangelisation of that country. The part of the foreign Society is to inspire the Church with a sense of responsibility for this ministry. If the work of a foreign Missionary Society is so carried on as to obscure

this truth, and to lessen the conscious responsibility of the indigenous Church for evangelisation, it is in that measure injuring the life of that Church and robbing it of spiritual power. Facts show that, where a foreign Society has failed to realise and work out this principle, the indigenous Church has grown up with a dependence upon the foreign Society which has resulted in increasing moral and spiritual atrophy, absence of leadership and incapacity for service.

We must record that there is a widespread failure on the part of the Church to realise her duty of witnessing. We have noted with deep regret that again and again the Church, which is the fruit of the Society's ministry, is spiritually in an almost dying condition, and to a very great extent lacking in any power to evangelise or desire to do so. We have come across a case where the leaders of a long-established Church with shame confessed that the inherited conviction of their congregations was that the duty of evangelistic work rested upon the foreign missionary or the Indian worker paid by the foreign Society. In this case it was admitted that the power to win converts had been lost, and that the very few converts won through the missionaries' efforts received no welcome from the Indian congregations. We must add that our evidence shows that such an example might be multiplied.

With great thankfulness we record that there are glorious exceptions, and that there are some well-established Churches which are largely self-propagating, and also carry on missionary work in other parts of India. Where from the first the missionary has so instilled the duty of witnessing, the Church has so responded that continually on its own initiative it has brought, and is bringing, great numbers into living relationship with Jesus Christ as their Saviour and LORD.

3. With the birth of a local Church must come the beginnings of self-government. Foreign autocracy, even in the case of an infant Christian community, prevents that community beginning its life with any sense of corporate responsibility. Missionaries whose very efficiency and activity have brought them undisputed control in their districts, often do grievous harm to the growing Church unwittingly through neglecting this principle or failing to understand it. We have noticed that the more enthusiastic and energetic the missionary, the greater the danger. We must also say that it is a danger to which women missionaries seem to be peculiarly liable.

The right working out of this principle makes the greatest demand on the ability and self-repression of the foreign missionary.

4. From the first the local Church, however small, must feel and exercise its responsibility for supporting both pastoral and evangelistic work, and must learn that in Christian life and service "giving is greater than receiving." In particular, policies must be formulated, activities developed and institutions created, with the ultimate view of self-support as distinct from dependence upon foreign supplies of men and women and money. There are not a few instances where, after many years (even 50 to 80), the local Church is still largely dependent upon foreign money for the support of its ministry, the upkeep of its buildings, the carrying on of its parish schools, and, above all, the maintenance

of evangelistic work in its immediate neighbourhood. Moreover, through the ignoring of this principle, there are many examples of policies adopted, large buildings erected, and institutions founded without any reasonable hope of their being adequately maintained by the Indian Church in the coming years. May not one reason for this state of affairs be that not the Church of the country but the Mission was responsible for planning the work, and went forward with its plans on the basis of their being dependent for their fulfilment upon foreign money?

5. From the first it is essential that those who are baptised should realise that they are members of the Church and not of a foreign Society. The fellowship into which the young convert enters must be that of the local disciples. It must be the Church—and not the Society—which means to him encouragement, help and strength. At that stage the less he thinks of, or turns to, or leans upon the foreign Society, the better. Later he will learn with thankfulness what he owes to it. The babe in Christ must be a child of the Church and not of the Mission.

Again, we must admit that here there is much failure to deplore. Converts, and even clergymen and other leaders in the Indian Church, think of themselves and are described by others as “C.M.S. Christians,” “S.P.G. Christians,” etc. “I left the Society and joined the Church,” was one ingenuous remark heard from an Indian clergyman, which gave only too true an insight into the actual problem. Again and again the Society is placed in antithesis to the diocese or the Church. In one diocese at least this attitude has become so ingrained in the “C.M.S. Christians” as seriously to weaken their churchmanship, and almost to make them a sect with very little loyalty to their fellow Churchmen.

6. A further principle is that the ideals and organisation of the Church must be such that each member must have his or her fullest opportunity for service. Without this there is loss to the members and to the Church, and, above all, loss to Christ. We have come across many cases where the system followed has made it possible, and sometimes even inevitable, that missionaries should themselves undertake duties which Indians ought to have undertaken. There are examples of this in connection with the formulation of policy, financial administration, ecclesiastical and educational appointments, etc., and the failure is reflected amongst the Indian clergy in their attitude towards the laity, and in the whole Church in the neglect to give to women their rightful share in its life and work.

7. Another principle is that the Church organisation should be such as to develop both local and diocesan corporate Church life. This is particularly important in the case of young congregations. These have yet to learn the meaning and value of Churchmanship. They have yet to experience the inspiration which comes through fellowship in the one body, and to discover the strength and joy of sharing in that wider service which Christ calls His Church to undertake, and which brings fresh life and zeal to those who render it. It is also through unity in Church life that there is protection from error and low standards of Christian life.

If local Church life is to be strong, the area under the Council immediately directing it must be sufficiently small for the congregations within it to be in touch with one another, for united gatherings to be held, and united activities to take place. In some cases the unit of local Church life includes such a wide area that it is practically impossible for local corporate Church life to exist.

On the same principle the Diocese should not be too large or unwieldy for the Deaneries and Circles to be in touch with one another, and to feel the inspiring influences of a common diocesan leadership. It is evident that, until the number of dioceses is considerably increased, it is futile to expect anything approaching a vigorous diocesan life.

8. A further and vitally important principle is that in any Church or organisation that is developed, the fullest play must be given for temperamental variation in the expression of religious truth, and in methods of worship. The fact that Christ restricted Himself almost entirely to fundamental principles, and hardly even suggested either detailed methods of worship or rigid theological formularies, is pregnant with suggestion. The application and even the specific and detailed interpretation of the principles once for all laid down by the Head of the Church are for all time left for the body which is inspired by His Spirit to make in varied ways to meet varied needs. It is this possibility which is inherent in it that makes Christianity a universal religion, appealing to all countries in all ages for all time.

We believe that the conscious or unconscious domination of the Western missionary or the Western bishop, with their own hard and fast Western interpretation of Christ, and with their Western methods of worship, reinforced by a religious literature which—apart from the Bible—has almost wholly been produced by Western minds, has again and again prevented the Indian Church from making its own specific contribution to the interpretation of Christ and the application of His message to the needs of India to-day.

IV. Factors demanding attention in all efforts to give substance to the above principles.

Having stated these fundamental principles, we will now try and indicate some of the chief factors which must influence us in any attempt we make effectively to apply these fundamental principles to the actual conditions which we find in Church and State in India to-day.

1. The first fact to realise is that we are dealing with a new India. Whether we like it or not, the relations of the foreign Society to the Church *are* fundamentally changed. It is not possible to put back the hands of the clock. Before the war changes were rapidly coming. Since 1914, upheaval and transformation have been the rule here as in other lands. A foreign Society functioning as a pre-war body cannot meet the need of a post-war India. The change in Europe is understood by the average Englishman ; the change in India he cannot see, for distance obscures his vision—but the fact must be grasped. About a million villagers during the war saw the great world outside India ; now they are telling their astonished friends in the villages of all they saw and did ;

nor has the wonder of their experience lessened by the repetition of the tale. For the first time in the history of India the villagers—who are nine-tenths of the total population—are becoming unable to be content with the old humdrum village life, and as a consequence are ready to listen to any agitator who can make vocal their longings for change. The educated Indian has not been so intimately touched by the actual experiences of war itself, but the colossal changes in thought and political aspiration which are the legacy of the war are completely transforming him. At the same time, with this ferment of new thought has come actual possibility of taking a part in the political life and governance of India. The amazing influence of Mr. Gandhi is largely due to the fact that to the Indian he symbolises and expresses the insurge into the national life of aspirations which, though they may in due time by wisdom and sympathy be guided and restrained, can never be dammed up. This is the atmosphere in which a great part of the Indian Church is living to-day.

But there is something much more than this. Consecrated leadership is the great need of India. Where should this be found if not in the Christian Church? A Western Society could do no greater harm to India to-day than, by however so little, thwarting or weakening the calling forth of latent Indian Christian leadership. It is not only in the Western world that the hope of the future rests with the Church. The hope of the future in India lies with the members of the Body of Christ unified and energised by the one Spirit, dominated by the one LORD, inspired by a common trust in their Leader, pressing on towards the one goal of making India a Province of the Kingdom of GOD. In face of this is the fact that, for one reason or another, the Missions in India to-day are failing to attract the service of many of the ablest and most devoted members of Christ's Body. They come forward for service in any organisation which appears to give them a chance to develop their own gifts and a sphere where they can bring their best into the service of the Kingdom. The large Churches of the South which have developed a real Indian Church life do not feel the difficulty. But where the foreign Missionary Society retains its tight control, the educated Indians, however earnest, tend to stand aloof. To imagine that a larger and larger responsibility in political affairs can be handed over to the new India without at least commensurate responsibility being transferred to the Indian in the control of his Church is to be blind to the signs of the times and deaf to the voices which cry from the four corners of the earth that we are living in a new age.

2. We recognise that the conditions which affect the problem are not the same in all parts of India, that the past history of the Church in different localities varies, and that consequently the stages of development will necessarily be also varied in character and degree. At the same time it needs to be realised that there are the same fundamental principles underlying the solution of the problems of each locality. Only by a clear understanding of these general principles, together with the appreciation of actual local conditions, can the foreign helpers of the Church enable that Body to fulfil its vocation in India in the coming

days. It was for these reasons, among others, that early in this section we dealt with fundamental principles.

3. Christians in India are divided into most of those divisions which have divided Christians in the West. These divisions have been superimposed upon India from the West, and in the vast majority of cases the divisive factors have no foundation in the reasoned convictions of those who are divided by them. It is a matter of common knowledge, and has been noted by us almost wherever we have gone, that where violent sectarian partisanship has been discovered among Indian Christians it can practically always be traced back to the influence of a Western teacher. The Indian Christian has not, on the basis of evidence presented, himself come to a reasoned conclusion, but has simply accepted without question the opinions of some Western teacher ; and it is safe to say that in the vast majority of cases he would never have adopted the attitude he has adopted had his thought on the question been original rather than second-hand. Personal loyalties, social status and economic dependence have had a great deal to do with the continuance of Western sectarian differences in the Indian Church.

4. The chief problem which we as members of the Anglican branch of the Catholic Church have to face in India to-day is that our section of the Church labours under the terrific disadvantage of appearing quite definitely to be foreign and bureaucratic rather than " Indian." In the first place, it is not free in India, through being definitely and intimately related to the Government of India. Of its thirteen Bishops three are State Bishops, whose authority rests on an Act of Parliament ; four are technically Chaplains on the Indian Establishment : and all these receive the whole or a substantial part of their pay from Government for ministering to Europeans. Moreover, a considerable section of the Anglican clergy in some dioceses, especially in the North, are Chaplains paid by Government to work among the temporary English residents in India, both military and civil, associated with whom for all practical and ecclesiastical purposes is the more permanent but not less separate Anglo-Indian community. The result of all this is that, in North India, at any rate, the whole appearance of the Anglican Church is foreign.

One explanation of this state of affairs lies in the history of the establishment of the Church in England in India. The East India Company provided Chaplains to minister to the spiritual needs of its agents in different parts of the country. In course of time certain bishoprics were established by Statute or by arrangements approved by the India Office, in order that the Chaplains might have spiritual oversight. When the affairs of the Company passed into the hands of the Crown, more British officers, civil and military, were sent into the country, and naturally more episcopal supervision was also provided. While this process was going on, an indigenous Church was being formed and fostered by missionary-spirited Chaplains. Then the Missionary Societies came and developed this new work. As long as the indigenous Church was under the wing of the Chaplains there was only one Church ; but with the advent of the Missionary Societies there came into existence separate

bodies attached to missions, and ministered to by missionaries and Indian clergy under the ægis of the Bishops.

The seriousness of the disability with which we are here dealing has been enormously increased in later years by the growth of Indian nationalism, and it may be said at once that the present conditions prevailing in the Anglican Church in India, on nationalistic grounds alone, grievously tend to prevent it becoming the truly indigenous Church of the country. In this connection we would quote the following passage from the minutes of the recent International Committee held at Lake Mohonk, New York, in September, 1921 :

“ It has long been generally accepted that the establishment of an indigenous Church is a primary aim of foreign missions, and that this aim implies the development of responsibility and leadership in the Church in the mission field. It has been brought home to the Council in an extended discussion that, notwithstanding all the efforts that have been made to carry out this aim, the Christian movement in a large part of the mission field, and in particular in India and China, labours under a serious disadvantage on account of the foreign character which it bears in the eyes of the people—a disadvantage which can be overcome only in the degree that the main leadership and direction of the Christian movement passes into native hands.”

As long as our branch of the Church in India continues thus to be fettered it cannot consecrate a Bishop or divide a diocese without sanction of the Government of India and Letters Patent from the King. It is ridiculous that the Church in India should be tied to the English Book of Common Prayer, should be under the Statute Laws of a nation 6,000 miles away, and should remain subject to all the interpretations of rubrics and ritual of the Judicial Committee of the Privy Council. One of the most serious results of all this is that it prevents an extension of the Diocesan Episcopate in India. Those who have no personal acquaintance with India can have no conception of the utterly unwieldy character of most of the present Indian dioceses. One diocese is the second largest military diocese in the world, one-third of the Chaplains attached to the Indian establishment being posted for work with the troops in it ; it stretches over an area at least twice as big as the whole of Great Britain and Ireland, with rivers, mountains and deserts dividing it up into a number of separate areas with several different languages. In another diocese there are groups of congregations so scattered that, if London were the Cathedral City, they could be thought of as being in centres as far distant, so far as railway communications are concerned, as Berlin, Inverness, and Dublin. Under these conditions how can any corporate Church life be possible, or a Bishop hope to be a Father in GOD to his people ? Another point that must be mentioned is that, owing to its English origin and official connection, we have in India an English type of episcopacy. Seven of the Bishops are technically Government officials with a status and precedence similar to those in England, and it is difficult for them, or indeed for any of the Bishops, to divest themselves of the official character, the style of living and the social

position associated with the Government connection, a position which the Indian finds it hard indeed to reconcile with religious leadership. It is indeed quite impossible to imagine an Indian religious leader living in the style of a present-day English Bishop in India, and, in fact, where there are such Indian religious leaders their style of living is in striking contrast.

The organisation of the Anglican Church in India to-day is in many dioceses, especially in North India, such as effectively to prevent either serious progress towards union with other Churches, or democratic control by the Indian of that part of the Indian Church which is now in communion with the Anglican Church.

Any Church which, by its autocratic and foreign character, presents a barrier against a united and autonomous Indian Church, is bound to become more utterly unacceptable. And Indian thought to-day, influenced by political analogies, demands that any Church government that shall be evolved for the Indian Church of the future shall be constitutional and reasonably democratic. It must be pointed out that many others besides Indian Christians are similarly convinced upon these points. In this matter distinct progress has been made in various dioceses, but power to decide their own Constitution and appoint their own Bishop is not possible with the continuance of State connection. Moreover, women have not yet been given their rightful place in the Councils of the Church. Here we must admit the responsibility of the Society, for, in its pastoral committees and district Councils, the vote has been limited to male communicants. Where the diocesan system has been built up on the system inaugurated by the Society this disability has continued. We understand, however, that a change is taking place here, and that women can vote for and be members of diocesan and provincial councils. The Christian conception of free womanhood is gaining ground: but the difficulties in the way of women rendering their best service are still great. It is an actual fact that in some cases the Municipality has enfranchised women while the Church has not done so. We wish to ensure their representation because we believe that their contribution is required for the full life and growth of the Church, and through it of the nation. The presence of women on the councils would result in the calling forth of activities in the Church along the lines of devotional sacrifice: And when representation is secured we trust that it will be in no wise confined to those engaged in professional work, but that married womanhood, which best represents normal family life, will have its adequate share in the councils.

V. The transfer of the control of work from the Society to the Dioceses.

1. We recommend that the Society should forthwith take in hand the transfer of the control of its work from the Society to the Dioceses. We belong to an episcopally governed Church, and whatever the present defects of these dioceses, administrative or otherwise, if the Indian Church of the future is to be an episcopally governed Church, missionary work sooner or later must be handed over to the dioceses. There is no

alternative. Enough, however, has been said above to suggest that under present conditions such complete handing over is not immediately possible. Vague statements are made concerning the handing over of the work of the foreign missionary societies to the "Indian Church"; but what is the "Indian Church"? It is not possible to hand over a very definite organisation like the work of a great missionary society to a body which may be completely "in the air"; which indeed at the present moment exists far more as a spiritual conception than as an actual mundane fact. To put it simply, it is impossible to hand over men and money to a Church which largely exists only as an ideal.

2. Before proceeding further we desire to deal very frankly with a question which will arise in the minds of many. It is inherent in the situation that the supporters of a Society in the West must believe in its work if they are to continue their support. Inevitably grants must cease if their sympathy is forfeited. Will the changes proposed allow the Society to continue fulfilling its vocation as an evangelical society? Having stated the question quite plainly we desire to give as plain an affirmative answer, and we support it by the following considerations:

- (a) As indicated below, we propose that the Diocesan bodies controlling the Society's work should be constituted on an elective basis. This can be so arranged as to secure the inclusion of a due representation of the Society's missionaries, and also of Indian representatives of those districts in which the Society has been responsible for the instruction of the Church for many years past.
- (b) This diocesan body will indicate the type and number of missionary recruits which it desires. Those recruits will be selected and trained, so far as their training in England is concerned, by the Society.
- (c) Grants will be made to the dioceses annually, after due consultation with them.
- (d) Trust calls forth trust. The Society's traditions and principles are known. We believe that a generous confidence of the Society in the diocese will be met by a generous sympathy with those traditions and principles. This postulates some method to secure that in the matter of patronage no appointment is made contrary to the conscientious scruples of the several congregations.
- (e) As we have indicated earlier, the Society, through the new and closer relationship of its workers to the dioceses, will have a fuller and more permanent opportunity of giving them its contribution of teaching and truth.
- (f) But chiefly our belief in the presence and work of the Holy Spirit in the young Church of India gives us confidence that the great evangelical truths which our Society has been privileged to implant are safe in His keeping. Our faith in this has been confirmed by the fact which we heard happily expressed in the words: "Evangelical truth is our possession as much as yours." The truth and principles for which the Society stands are living in the

Church in India. The Holy Spirit will guide continually their expression and application. It needs also to be added that resentment was clearly shown at the suggestion that doctrine must be, or could be, any longer superimposed on the Indian Church by a Missionary Society in the West.

3. Reverting to our main subject, we have been cheered by the discovery that the large majority of our missionaries would be only too glad to work under the control and within the organisation of a genuinely Indian Church wherein is no racial distinction of any sort or kind ; but they cannot find this Indian Church in actual mundane fact. It follows from what we have previously written that there are certain absolutely essential changes in Church organisation in India which must precede any final handing over of the work of a foreign Missionary Society to the Indian Church. The time for Henry Venn's complete euthanasia has not fully come. But it is coming, and the steps which are now being taken to free the Church in India from its State control and to make it truly national bring the time nearer. We cannot wait, however, for the final fruition of this hope. It is quite clear from what has been said that as much handing over as is possible must take place with all despatch, and that every year of delay will cause irreparable injury to the furtherance of the interests of the Kingdom of God in India. We may now sum up the conclusions to which we have thus far come :

- (i) For the spiritual good of the whole Body of Christ in India the Missionary Societies must definitely seek some ultimate euthanasia ; they must aim at being absorbed by the Indian Church, and they must deliberately find ways and means of bringing this about.
- (ii) In order to do this, some definite body or bodies genuinely representative of all the elements of the Indian Church must, if they do not at present exist, be brought into existence in each diocese.
- (iii) While, so far as we are concerned, these must necessarily first be brought into existence in connection with our own branch of the Church, and must therefore be diocesan, they must be so constituted as not to endanger the successful evolution of the larger united Indian Church that is to be.
- (iv) In order that these things may be completely brought about it is essential
 - that the Anglican Church in India should be free from Western control ;
 - that the episcopate should become constitutional ;
 - that there should be the possibility of a large extension of the episcopate ;
 - that the episcopal office should be such as not to be beyond the means of the Indian Church ultimately to finance, and should be more in line with the Indian religious genius ;
 - that each diocesan government should be really democratic and really representative of the Christians within it, irrespective of race or sex.

Anything that the Society or the Diocese can do to bring about such a condition is well worth doing in the interests of the Kingdom of God in India.

(a) Towards the attainment of some of these conditions considerable advance has been made during the last few years. In every diocese there are diocesan councils, organised on a democratic basis. Steps are also being taken to secure for the Church in India freedom from State control. The Provincial Council has the matter in hand, and it would appear that a genuinely Indian Church, freed from Western control, and yet in communion with Canterbury, with a constitutional episcopate and the possibility of a large increase of it, will become a realised fact in the not far distant future.

The immediate question that concerns the Society is whether it is possible to bring into existence in connection with the diocesan councils standing committees that could be trusted by the Society to undertake the control of the work hitherto undertaken by the C.M.S. Committees of various kinds. We answer, it is.

There are indeed many ways in which satisfactory reconstruction of Diocesan Committees could be brought about, and we do not anticipate that the same methods will be used in all dioceses. Simply to afford a single example of how it could be done, we suggest the following type of organisation which we should consider perfectly satisfactory. In all the dioceses there are parishes and parish committees elected on a communicant basis. There are in many areas groups of parishes organised as a "District," "Circle" or "Deanery." These groups have been often united in a Church Council. If standing committees of the dioceses were so constituted as to have on them both lay (men and women) and clerical representatives of each deanery or Church Council, such standing committees of the dioceses could be trusted to take the place of the Society's Corresponding Committees or missionary conferences. Such standing committees would by this means conserve the traditions of the various sub-divisions (deaneries or archdeaconries), because they would contain proper representatives from each of them. This would also ensure that a standing committee was not dominated by social, political or ecclesiastical cliques. We found approximation to the above plan in certain dioceses, and there seems no strong reason why this form of diocesan government could not be brought into existence. It seems to us that there is no really insuperable difficulty here.

(b) But granted that satisfactory diocesan organisation could be devised to which the Society's work could be handed over, how should we then proceed to hand it over, and what body would continue to represent C.M.S. interests in India in relation to those diocesan committees, at any rate during the process? It is clear that such a body representative of the C.M.S. in India must be brought into existence before anything actually takes place, because such a body would have to function in the actual handing over. It will help us in the elucidation of these two points if we study the defects of the present administration of the C.M.S. so that we may begin by getting rid of those features in our present organisation which are most detrimental to the growth of the Indian Church.

(i) Now the outstanding fact in our present C.M.S. administration is that in the great majority of the dioceses it is quite outside diocesan control, and this is almost equally true in each of the three types which chiefly prevail, viz. :

- administration by a corresponding committee ;
- administration by a missionary conference ;
- administration by a predominantly C.M.S. committee attached in some way or other to the diocesan organisation.

For the great feature in each of these three types which, however camouflaged, makes separation from the diocese an inevitable consequence, is that in each of them administration is actually accomplished through a C.M.S. office and a C.M.S. secretary.

It is impossible for such an organisation to be other than a divisive influence in the diocese, for as an inevitable result there are two authorities, on the one hand the Bishop and his office and his councils, on the other hand the C.M.S. secretary and his office and his committees, and the more strong and efficient the C.M.S. secretary, his office and his committees, the more divisive will be their influence.

It will be clear that in actual working a system like this only becomes a bad one when the diocese becomes a real entity. So long as the diocese was little more than a name, some such C.M.S. organisation as this was inevitable, but the moment diocesan life came into existence, and the more that diocesan life grew, the more impossible became the parallel existence of a specifically C.M.S. administration.

Indian national self-consciousness naturally tends to find its expression in its own local diocesan life and administration rather than in the life and administration of a foreign Society, so that the rapid growth of this national self-consciousness has not only rapidly increased the growth of a diocesan spirit, but has also produced an increasing resentment against the dominance of a large part of Church work within a diocese by a body controlled by the representatives of a foreign Missionary Society. It will be obvious that when the dioceses are controlled by Indian Bishops, as in many cases they will be with the coming extension of the episcopate, the cleavage indicated and the antagonism resulting will be even more apparent. As it is, it is sufficiently serious to demand immediate action, and it is absolutely clear to us that whatever specifically C.M.S. administration remains in India, C.M.S. secretaries, offices and administrative committees will have to disappear in each diocesan area *pari passu* with the transfer of control from the Society to the Diocese.

It will not solve the problem if we make the C.M.S. secretariat and its committees predominantly Indian ; for in that case we shall simply have perpetuated a dual control within each diocese, and as a result the last state of that diocese will be very much worse than the first. It would indeed almost inevitably result in the splitting up of the Anglican body in India into two Churches, one C.M.S. and the other diocesan.

It seems clear, then, that the administration of the work that C.M.S. has hitherto controlled must be handed over to some such reconstructed

diocesan organisation as we have suggested above, and that within or associated with this diocesan organisation must be found room for such executive control as will meet the needs of different aspects of work ; for example, women's work and the control of elementary education. The difficulty arises when we strive to find some kind of satisfactory representation in India of the very large interests which the C.M.S. will continue to have. It would seem essential that C.M.S. should be represented in India by some definite body. On the other hand, such a body must be constituted in such a way as not to interfere with diocesan administration in any particular ; for unless from the very first the relations between the Parent Committee and the various dioceses are intimate and direct, all we shall have succeeded in doing will be to replace C.M.S. local authority by a C.M.S. all-India authority ; and the latter will in some ways be more dangerous than the former.

(ii) From the above considerations it seems to us to be clear that the executive control of a large portion of our mission work in India must rapidly become diocesan, and that the Parent Committee of the C.M.S. should be represented in India by a body which will act as its Committee of Reference.

In particular this committee of reference will represent the Parent Committee in the actual transference of the Society's work to the Diocese, acting in each case with the local C.M.S. secretary, who, until the actual transference has taken place, will naturally continue to represent the Society in the diocese.

The process of handing over our work to the dioceses will take a considerable time. The dioceses themselves are not yet organised to receive it from us. Moreover, long before it is accomplished great changes must needs be made in our mission work in India. Retrenchment, on the one hand, means drastic changes ; moreover, the constructive recommendations of the Delegation, if agreed to by the Parent Committee, will result in changes all over India. Often we have called attention in our report to the vital need of co-ordination in our work in India. This is true in regard to almost the whole of our work. Its absence has had very serious consequences both as regards educational and mass movement work. We have no hope of these changes being effectively brought about unless there is some all-India body constituted to this end. What is needed is some small body which shall be able to continue the work of the Delegation and see that each of their suggestions as approved by the Parent Committee actually materialises. Few things have been so disconcerting as the discovery that we have made again and again that we were only suggesting changes which had been suggested and approved of long before, but somehow or other had never been made. We are clear that changes of a radical nature will not come to pass unless there is some definite body whom P.C. delegates and empowers to see them through. How long such a body should remain in existence it is difficult to say ; that will be for the Parent Committee to decide later, when the suggested re-organisation of the work has been satisfactorily accomplished. But that such a small body should at once be brought into existence by the Parent Committee the Delegation are convinced.

Such a body should certainly have one, and possibly two, whole-time secretaries. To be comprehensive, it must contain Indian representation and at least one woman member, as well as those who will represent work in both North and South India.

It will be thus seen that three considerations point to the necessity of some body in India which shall represent the Parent Committee :

- (i) The need of a committee of reference at least during the whole period of diocesanisation.
- (ii) The need of a continuation committee to put into actual practice such proposals for reconstruction as are approved by the Parent Committee.
- (iii) The need of a co-ordinating Committee to maintain balanced proportions between different branches of work and concerted action in respect of any particular type of work in different parts of India.

There seems no valid reason why a single small committee with a whole-time secretariat should not perform all these functions.

4. We have continually asked ourselves whether, apart from the general proposals for the re-organisation of our Society's work and the transference of its control in India to diocesan bodies, there is any immediate action on the part of our Society which would appreciably and rapidly help forward the cause of the Church in India to-day. We have no hesitation in saying that there is something which it could do and which we believe would have a most powerful effect. Any action of ours which would make possible the immediate extension of the Indian episcopate would be of incalculable value at this critical time. The need for this extension is very serious in the Punjab, the Marathi-speaking Deccan, Bihar and the United Provinces, and if our Society could see its way to give grants to the Indian Province for the provision of episcopal supervision over members of the Indian Church in areas where our Society has for long been working, we are certain that the result would amply justify the action taken.

VI. Recommendation.

In consideration of the principles and conditions outlined in this Report, we recommend that after the conclusion of some such arrangement as has been suggested in the Report whereby the Society is still officially represented in India as a whole, the control of the Society's missions, with the exception of the N.W. Frontier Province mission, and possibly of one or two other districts, be transferred as rapidly as possible to the several dioceses, such transfer involving the replacement of the Society's administration in these missions by diocesan administration which in many cases has yet to be provided.

The Work of the Educational Missionary

I. PROLOGUE.

THE great majority of converts to Christianity from the upper strata of Hindu and Muhammadan society in India have been won through the instrumentality of Mission schools and colleges. It is true that their numbers are not large ; indeed, their fewness constitutes the commonest line of criticism regarding educational missionary work. On the other hand, it would be a short-sighted mission policy that minimised their influence, and actually our chief point of contact with these higher classes is through the educational mission and its necessary concomitant, Christian literature.

But the most astonishing result of educational missionary work is not to be found so much in the definite conversions made as in the great national changes in thought and aspiration which, in part anyhow, are the result of its influence.

Missionary Societies have now been engaged in the work of education long enough for us to see definite results in the nation's life. There is such a thing as the Kingdom coming "not with observation," and very largely as a result of educational mission work this has been happening in India. We do not deny that this is partly a result of the whole contact of West with East. It is easy to point out bad results of this impact of one civilisation upon another, but he would be a very superficial observer who failed to see also its good results. It is by means of education that Western civilisation has won its most triumphant successes, and it is precisely here that the presence or absence of Christian ideals is most vital. A Western education without the leaven of Christianity would have been almost as fatal a gift as it would have been possible for a new world to give to the old world of India. Already there has been far too much of it, and it is the great danger of the future. What has saved the situation in the past has been mission education and the influence of the educational missionary in the education of India, and we believe that it is almost impossible to exaggerate the influence of these two factors. It is among the most striking facts in missionary history. Talk to an educated Hindu to-day and in nine cases out of ten you find that he is a Theist, and that his whole conception of God has been fundamentally changed during the past generation. Talk to him about social reform, and to your amazement you find that he is thinking in terms of a Christian and not a Hindu social order. Discuss with him his own religion, and you find that it is now permeated with Christian thought and Christian ideals. Both his political ideals and his attitude to the poor and needy and outcaste have undergone a complete transformation, and with all the obvious defects that are manifested on every side there remains the sure conviction that the movement is upward, and that it is a movement of God, and towards God, and that it is something of the very first

importance in the history of our times. There is in our view a grave danger lest many of those who guide and support missionary societies should fail to give due regard to educational missions and the work of the educational missionary. The British are said to be less interested in education than any other Western people. The minimising of its results in the missionary sphere arises from a failure to understand how education does its work. There is nothing spectacular about education, nothing that you can advertise, no immediate result which strikes the eye. You can for the most part only see its results from afar off and long after. The European War opened the eyes of many to the almost appalling power of education, when it was discovered that the war itself was very largely an inevitable result of a certain type of education that had sedulously been cultivated in Germany. There is almost nothing that education cannot do in the moulding of a people's ideals if men concentrate upon it sufficiently and let it operate over a sufficiently long period. Those who have not grasped the significance of educational missions are usually those who have not grasped the significance of education. Would that such could see what we have seen and could hear what we have heard in the India of to-day ; all their doubts would then be put aside.

But there is still another result of educational missions which should give the educational missionary and the Society in which he works cause for legitimate pride and great thankfulness to GOD. The leaders of the Indian Christian community, and indeed many of the leaders of the non-Christian community also, are the standing monument of the far-reaching and beneficent influence of mission education in the past. There is hardly a Mission School or College in India that cannot point to a Christian leadership which has been built up within its walls, and has had its inspirations given it in the old school. The joy that comes to the house-master in England when his old boys " make good " is far from being unknown to the educational missionary in India, and this is a joy of which he cannot be robbed, and which, even if the world knows nothing of the solid basis of good work upon which it rests, will remain with him as a foretaste of the Master's " Well done."

Our full assurance of faith in the work of the educational missionary, and our unstinted recognition of the mighty work that he has done in the past, are the background of all that follows in this Report. We are going to criticise the work of educational missions quite fearlessly—they *are worth criticising*. In our view they mean so much for the future that we must only have the best. If this report on education leaves its readers pessimistic, it will have failed. It is meant to breed a reasoned optimism based upon a courageous acceptance of new conditions and new methods to meet those new conditions.

But before we proceed to our more specific task, and in order to create the right orientation for this Report, two further facts must be stressed.

First, many of our educational missionaries in the past few years have been given absolutely impossible tasks. Sometimes they have been starved of men and money. They have been expected to do things which literally could not be done with the resources they had. The causes

of this were often beyond anybody's control, and are too well known to need reference here. At other times a lack of policy in education was the cause. But whatever has been the reason, let it be clearly understood in what follows that criticism of an institution does not imply criticism of the missionaries who have been bearing the heat and burden of the day out in India, attempting impossible tasks, hoping against hope for reinforcements to come, breaking their hearts over work that they knew was inefficient, and yet had no power to alter. Let us in honour to such men and women see to it that the work we ask them, and those who follow them, to do in the future is such as is possible for them to accomplish.

Secondly, this report deals with educational mission work in a new India. The old India is passing away with incredible rapidity. A new country needs new methods. The suggestions and criticisms which follow have to a very considerable extent their origin and their justification in this fact. Unless this is made clear at the very beginning much that follows will appear to be unduly critical of educational mission work, and not a little pessimistic as to its future. But to face a new situation and to suggest that it entails new ideas and new methods is surely not a sign of despair but of hope. It has its roots in a belief that the educational missionary has quite as much to give to the India of to-day and of the future as he had in the past, but that he may have to give it in a new way.

When the history of the nineteenth century in India is written, it will be seen that one of the great factors in India's regeneration has been the educational work of the Missionary Societies, and among these Societies the C.M.S. will take an honoured place. We must see to it that we of the twentieth century are brave enough to face the new calls of a post-war India.

Many of the grand old educational missionaries of the past have gone, and have handed on the task to us. Some of the institutions they built are crumbling away—remnants of a passing age. They have done their work. In like manner much of the India of some twenty years ago is fast going or gone. It is little wonder that the sense of cataclysm is almost overpowering, and that the passing away of the old fills men with alarm. This may be felt by some who read these words, but surely we need not regret that so much of our past work lies mouldering in the grave of a pre-war India if its soul goes marching on to inspire the missionaries of a new age with the same faith, hope and love to emulate the deeds of an heroic past.

II. THE ESSENTIAL FACTORS IN MISSIONARY EDUCATIONAL WORK.

1. The Personal Factor. The vocation of the educational missionary.

The true educational missionary is one to whom God has given certain talents which must be used for the extension of Christ's Kingdom in the mission field in the sphere of education. For such an one

education is a vocation. He is one of the called of GOD, and the work of education is for him a GOD-given task. In the exercise of this vocation he feels impelled to teach Christianity. He does not believe in a purely secular education, and he will have nothing whatever to do with it ; but, on the other hand, he does not use education as a bait to attract young people to a place where they can be taught Christianity any more than the medical missionary uses the hospital for a like purpose. The great Physician, Who was also the greatest of all teachers, never used His unique powers and gifts as a bait to catch people ; indeed He expressly refused to do so, and the educational as well as the medical missionary must follow the Master's method. The educational missionary, doubtless, could teach Christianity in other surroundings, but he feels that God has called him to do his work of witnessing to the truth of Christianity in school or college, or in the administration of mission education. This point of view needs to be stated quite unequivocally, for failure to recognise its validity is undoubtedly at the root of much of the want of success in some of our mission educational work. We have no doubt whatever that in the past, often owing to circumstances over which they personally had little or no control, missionaries have at times been entrusted with educational work for the doing of which they had not the gifts. They were not educationists by vocation, though they were missionaries by vocation, and their missionary efficiency has been largely ruined by their educational inefficiency. The results have often been disastrous alike for such missionaries and for their work.

The failure in question is chiefly caused by defective mission administration in respect of educational mission work. Sometimes it seems to be imagined that almost any missionary who can keep accounts can be a successful headmaster. But it does not follow at all that because he can keep accounts in order he can keep boys in order, nor does it follow, for that matter, that even if he can keep boys in order he can also teach them, although the reverse is almost always true, namely, that if he has the gift of teaching he will also have the gift of keeping discipline. The same type of failure is often seen in connection with Indian teachers. There is an idea current in India to-day that anyone who has taken a degree can be an educationist and ought, in due course, to be entrusted with authority and leadership in education ; but the mere fact of the possession of a degree does not constitute him an educationist ; as for headmasters, even among admitted educationists a good headmaster is a very rare and precious gift.

Now it follows from what has been said above that any satisfactory mission policy in respect of education must take into consideration the fact of educational vocation. It should be no excuse to say that the situation has been brought about by a shortage of missionaries. A mission must only undertake as much educational work as it has some prospect of staffing with Indian and English teachers who are called of GOD to this specific task, and if it has not got the men and sees no chance of getting them it must not attempt the work. From this point of view there is danger of our Society seriously blundering, for it has scattered all over India educational institutions far in excess of its power to staff

them adequately, and the results of this are even now very serious, and are likely to become yet more so unless there is some change of policy.

It would, however, be quite wrong from what has been said above to infer that only those should become educational missionaries who felt the call to educational work before they offered their services to the Society. The facts suggest quite otherwise. Some of our ablest educationists in the mission field to-day are those who only felt the call to educational work after they had become missionaries, and neither they nor the Church at large had any idea that they possessed the required gifts until they proved their possession of them in actual educational work. The call came to them out in the East, and they responded to it with much consciousness of lack of training. But the essential gifts were there, and in His providence God placed these men and others like them where these educational gifts could be used and developed in the great cause of His Kingdom. The first factor, then, in efficient mission educational work is the personal factor, and it is immeasurably the most important. Other things are all secondary. It is the one absolute *sine qua non*.

2. The Material Factor. The burden of the material equipment of modern education.

But a second factor must also be taken into consideration. It is that of buildings and equipment. It is true that what matters most is the teacher, and that a good teacher will do wonders with very poor buildings and equipment, but there is a limit to the measure of permissible inadequacy in buildings and equipment, and the demand for these material aids to education grows greater and not less as the years go by. In this matter, moreover, the mission teacher is to a certain extent at the mercy of the requirements of the organised system of education in the country where he works, and official demands are made in respect of buildings and equipment to which he has to accede whether he likes it or not.

These demands have, rightly or wrongly, enormously increased of late, and the Church Missionary Society is faced with the necessity of a far larger expenditure of money on buildings and equipment in respect of its educational institutions than it can possibly hope to afford. Moreover, it must be pointed out that in recent years there has been a growing conviction among mission educationists as to the need of residential schools rather than day schools, and of providing attached hostels where for other reasons day schools are necessary. But dormitories and hostels demand buildings and equipment, as well as an efficient staff to run them, and a badly housed hostel or a badly constructed dormitory means bad control, and a bad residential system is far worse than none at all, though to see some of our hostels and dormitories makes it clear that this elementary fact is not apparently sufficiently realised. But the plain fact is that the Church Missionary Society cannot possibly afford to build, equip and maintain satisfactory hostels or boarding schools on the scale suggested by our present educational undertakings, and this fact must be faced honestly. Another defect which we have noticed

in the equipment of our schools is the insufficiency and inadequacy of the accommodation for their staffs. We wish to lay great stress upon this, for while it is essential for good work that the staff should live in close proximity to those whom they are to influence by their life and teaching, it is equally essential that they should be afforded such comfort and possibility of privacy as will give them real opportunity for mental, physical and spiritual recreation. The problem is not that the accommodation for the staff is merely bad ; far more often it is simply non-existent, with the result that close fraternal relations between members of the staff becomes difficult, and the corporate life of the institution which should result from it is seriously jeopardised. Yet what could be more important than just this corporate life, especially between the Indian and British members of a school staff in the India of to-day ?

A word or two should be said about school buildings in general at this point. We believe that the Government authorities in India have in many Provinces set a quite unnecessarily expensive standard in regard to school buildings, and that it is quite possible to build equally or more effective school buildings at a less cost than is usually done. We have great need of some central mission authority in India, able to give us expert advice on the matter of school buildings. In our buildings we need to think more of simplicity and healthfulness than we have done in the past. An example of good school building which is also inexpensive is to be seen at Trinity College, Kandy, and it is most instructive to compare the buildings there with other far more expensively built, but much less satisfactory, school buildings in Ceylon.

3. The Spiritual Factor. The essential need of a Christian atmosphere.

But there is a third factor of supreme importance. The essential thing in mission education is the creation of a Christian atmosphere in its institutions. At the present time our schools and colleges are so numerous that we have not got, nor can we conceivably get, a sufficiency of Christian teachers, either Indian or English, to create this essential atmosphere, with the result that the very extent of our work has seriously injured it. There is so much of it that much of it is not worth doing.

We have reached our conclusion, it will be noticed, by looking at the problem from three different points of view. We have not a sufficiency of efficient teachers with a sense of educational vocation. We have not adequate educational equipment nor a sufficiency of money to provide it. We have not yet, nor have we power to produce, the far-spreading Christian atmosphere which should pervade all our institutions. It is clear, therefore, that we must reduce our educational work to an amount which is within the compass of our possible attainment of missionary and educational efficiency.

III. MISSION EDUCATION AMONG BOYS.

In coming now to a more detailed consideration of our subject, we must at the outset carefully discriminate between village and town

education. Village education will be dealt with later in this Report. We now turn to the other type.

A. Types of missionary institutions for boys.

Here we find the following types of mission educational institution :

1. Institutions exclusively intended for Christians.
2. Institutions which are intended for non-Christians, with perhaps a very few Christians attending them.
3. Institutions chiefly for Christians, but with a considerable number of non-Christians permitted to attend.

1. Institutions for Christian boys.

The chief educational task yet remaining for the foreign missionary society in India is that of educating Christian boys and girls, and we fear that the often expressed Indian opinion that in the past sufficient emphasis has not been laid by our Society upon efficient education for Christian boys is, on the whole, right. Education for Christian girls is much more effective. We shall refer to it later. We must, however, record with regret an impression that we received as we travelled, particularly in North India, that Christian boarding schools, both for boys and girls, were being subjected to a great deal of criticism, in some measure true, but in many respects unfair and unjust. This criticism was partly due to ignorance resulting from the fact that the Indian Christian community in the past has had little or no say in the management of these schools, and partly to unfortunate racial antagonisms aroused under the strain of the present political situation. One misapprehension at least is easily remediable. It is a thoroughly bad plan to allow parents and pupils to imagine that education costs much less than it really does ; yet this is actually what is happening in some of our institutions. In one rather notable case, where criticism of the management was strong, some comparatively well-to-do Indian Christian parents were paying for their children at a mission school on a scale far less than the actual cost of the education, yet we were told that they really did not know that the education cost far more than they were paying for it. We are convinced that the Indian Christian community should assume more and more financial responsibility for the education of their children, and will be ready to do so when they understand the situation better. Our reference here is to education which is to pass beyond the elementary stage. Purely elementary education must be for the most part free, but in education which continues above the primary stage we should aim at charging fees corresponding in some measure to the actual cost of the education.

But if parents are to pay school and boarding fees which in some measure correspond to the actual cost of the education in the schools of our Mission, we must relieve the financial burden of the parents in two ways :

(a) By a generous system of school scholarships at various stages in the educational system, the receipt of which shall depend upon the

decision of a Committee specially appointed for the purpose and acting in each case in consultation with headmasters.

(b) By the payment to the various agents and employees of our Mission of additions to their salaries in the nature of educational allowances, which shall make it possible for them to pay the normal expenses of the education of their children.

A good deal of indiscriminate monetary help is being given by missionaries to pupils in whom they have taken a personal interest. This cannot be forbidden, but it may be pointed out that as often as not it is the child who cannot really benefit by higher education who gets its education paid for on this system, or rather lack of system. The same money added to a scholarship fund would often be much better expended.

It might be expected that the schools which we have brought into existence for our Christian boys would be some of the best educational institutions we possess in India. Unfortunately our experience is that on the whole this is not so. Parish Schools in the older and more settled town communities of Christians, especially in certain parts of North India, are often very disappointing both educationally and spiritually. Many of them are no longer under any sort of control by the Mission ; but are under the Indian pastor. The staff of the school is part, and usually a very influential part, of his congregation, and it is very difficult for the pastor to criticise it. There is in our view little hope for these schools unless they are brought under the direct control of Diocesan Education Committees, with efficient diocesan inspection. In some parts of South India this has already been done with some degree of success.

There are, however, scattered all over India a considerable number of boarding schools or hostels attached to schools intended primarily for Christian boys, which are still controlled by the Mission. Some of these are quite good, and very popular with the Indian Christian community. Where we have found them good it has nearly always been due to the work of one or more really efficient educationists. Others, however, of these schools are educationally second-rate, while their hostels are inadequately arranged and supervised. The small boarding-school for Christian boys suffers almost inevitably under the double disadvantage of high cost in staff and management and feeble competition in classroom work. We have met not a few Indian Christian parents who shrank from sending their boys to the Missions School and hostels provided for them. In some cases this may have been due to an inherent dislike of the boarding-school system ; but in others they had fair grounds for their objection.

2. Institutions for non-Christians.

At present the greater part of our town missionary educational work for boys is of the second type mentioned above, and is conducted in institutions which are intended for non-Christians, and one of the chief problems which the Delegation has had before it is the future of these institutions. In the first place we have had to ask ourselves whether they have been effective as missionary agencies, and in the second place we

have had to ask ourselves whether they have been effective as educational agencies, being sure of this, that if they were bad educationally, in the long run they would be bad from a missionary point of view also. We are quite certain that a bad educational institution run by a foreign missionary society does actual harm to the cause of Christ.

If we are going to get right views on this subject of the mission school used as an evangelistic agency, we must spend a little time on its history. There was a time in India when education was far less effective than it is now, when the standards demanded were quite rightly nothing like so high as they are now, and when the foreign mission body provided a large proportion of the whole education of the country. In those days mission education may be said to have made an impression upon the life and thought of the country quantitatively. The mission educationist was the person who widened the whole horizon of Indian thought, and the great advance in education all over India is very largely due to the mission schools that were scattered all over the country. But now it is important to realise that conditions have altogether changed. To begin with, the whole standard of education throughout the country has been raised, so that an educationally inefficient school is branded as such, and brings harm to the cause. To-day it is perfectly clear that our only hope of having any serious influence on the education of India is by quality rather than by quantity in education. To minimise the profound effect of all this education in the past would be a great mistake, and in our opinion only a very superficial observer could do so. There is such a thing as a gradual Christianising of the whole life and thought of a people, almost without their knowing it. There is such a thing as a renaissance in the history of nations, and a renaissance is actually in existence to-day in modern India. And probably the greatest factor in the production of that renaissance and in the gradual Christianising of the life and thought of modern India has been the mission school. There is hardly an aspect of modern Indian life which does not afford examples of tremendous changes that have taken place during the past 70 years, and are directly attributable, at any rate in some degree, to mission education. We would reiterate the view already indicated in the pre-ambles to this report on mission education that a most profound mistake would be made if it were thought that because large numbers of baptisms have not resulted from the work of this type of mission school, therefore it is not an effective mission agency. It would, however, be an equally bad blunder to imagine that because these schools have had this influence in the past they must necessarily have it in the future, and we believe that the signs of the times indicate the decreasing missionary efficiency of this type of education *unless its educational efficiency is so unquestioned as to make it a model for future developments in Indian education*. Now on grounds that we have mentioned above, it is quite impossible for the Church Missionary Society, with its limited resources of men and money, to make all the educational institutions for non-Christians which it possesses models of their kind, so that if we are right in our analysis of the situation it is absolutely essential that we should reduce their numbers and increase the missionary and

educational efficiency of those that we retain. One way of doing this will undoubtedly be found in the production of Union institutions, where the responsibility for the staffing and maintenance of the institution will not fall upon the shoulders of any one foreign missionary body. We believe that such union institutions should be fostered wherever possible, and we are very thankful at the prospect of the National Christian Council of India having shortly at its disposal a permanent staff which, among its other duties, will be able to foster the growth of such union institutions.

But it may be asked why, in view of the numberless calls for help in the direction of evangelistic work in the villages, and of the education of the Christian community, we should still use any of our missionaries and our money upon schools for the non-Christian upper classes. The answer seems to us to be quite clear ; we doubt indeed if a greater call has ever come to the West than now comes to it to undertake this work. The fact is that the future educational policy of the Indian people will be formulated and will take definite shape during the next few years. Education has become " a transferred subject." It is under the control of the Indian people themselves. We know that we have a contribution to make without which they cannot succeed in the tremendous task which they have undertaken. We know, moreover—we have learnt this through blood and tears during the last few years in Europe—that the profoundest forces that affect a nation are those which affect it through its education, and they are all the more powerful because they are so insidious. To attempt to Christianise the masses of India, and to make no attempt to Christianise the education of India, which is in the end going to affect them more vitally than any other factor in Indian life and administration, would be a blunder of the first magnitude. We may fail in our attempt, but if we refuse to make the attempt we shall be completely lacking in Christian statesmanship. We therefore appeal to English educationists to respond to this challenge and, if they have anything of real educational value to give to India at this time, to think of it positively in terms of an educational crusade, and act accordingly.

In general it may be said that the most efficient of our mission educational institutions for non-Christians on the men's side of our work are our great colleges. Only one of our Christian colleges seemed to us to be in a seriously unsatisfactory condition, and there are special reasons for this which need not be specifically mentioned here ; moreover, there is every reason to believe that the weaknesses in this particular institution will be remedied shortly. All the others have attained to varying degrees of real success, and we do not wonder at the laudatory remarks of the members of the Calcutta University Commission concerning this branch of our work. How they were kept going during the war is little short of a miracle ; many young men who helped to make them what they are offered the last of many sacrifices in the war, and can help us no more on earth ; their places now wait to be filled.

What the future of these University Colleges will be in the changing conditions of modern India is hard, if not impossible, to foresee. But it is difficult to believe that their influence will be less in the future

than in the past ; it may be much greater. Hitherto we have had five Colleges of first-grade University status in India. One of these we propose reducing to the status of an Intermediate College : the four others we believe that we should retain as first-grade institutions. One of them will probably develop as a Union institution in the near future, and it is possible that a similar development may take place in respect of some of the others.

Intermediate between the full University College and the High School there is another type of institution known as the second-grade College, which teaches up to the intermediate examination of the University, and is, strictly speaking, a two-year institution. We have two such institutions in South India ; they are important as supplying the needs of important Christian communities in Travancore and Tinnevely, but their educational development is a problem which we have not yet solved. Were it not for the fact that they serve vital educational needs in the Christian community, and are intimately related to Christian schools, we could not on educational grounds advise the Society continuing to maintain two-year institutions of this character.

In the educational reconstruction that is taking place in the United Provinces on the basis of the proposals of the Sadler Commission, two so-called " Intermediate Colleges " of a new type are being evolved in connection with our present mission educational work. These should not be confounded with the Second Grade Colleges of South India. They are four-year higher secondary schools, and are an educational experiment of great interest. Some believe that they may prove of high value in Indian education. A contribution by missions to this educational experiment may be a really vital thing at this juncture.

Below the grade of the Intermediate College we have a large number of High and Middle Schools, many of which, for reasons already stated, we do not believe that we can afford to maintain. In the past they have done good work. We gravely doubt whether they are going to have the same opportunities in the future. Those that we retain should be placed upon an altogether higher level of educational and missionary efficiency, as they will be retained chiefly to create a qualitative influence on Indian education, giving an example of all that is best in a strongly Christian education.

To summarise our recommendations under this head, we advise the Committee to maintain the greater portion of its University education, to experiment in limited degree in the new type of Intermediate College, and to withdraw from about half of its High and Middle School education with a view to making what remains absolutely first rate.

3. Institutions containing Christians and non-Christians in approximately equal numbers.

We have left the other type of missionary institution until the last, namely, such institutions as exist primarily for Christian boys and girls, but permit a certain proportion of non-Christians to attend. We are surprised that there are not more of such institutions in existence. When properly maintained and controlled they are undoubtedly the

best for both the Christians and the non-Christians who attend them, especially in the higher grades of education. There is indeed a strong section of the Indian Christian community which desires to segregate its boys as far as the matriculation standard. But there is also a considerable body of opinion which deprecates the segregation of Christians, especially after the age of 12. It does not fit them properly for the life in the midst of a non-Christian world which they have afterwards to live. It does not prepare them for that witness for Christ in a non-Christian community which is to be the very life-blood of their Christianity in the days to come. Educationally it prevents their having the stimulus of competition in their ordinary work and play, and at any rate, so far as North India is concerned, owing to the comparative smallness of the numbers of the Christians it prevents the schools from being sufficiently large to have a properly constituted school life. To look at the other side of the picture—the attempt to influence the non-Christian child—it is surely clear that the greatest influence that could be brought to bear upon him or her is not so much the influence of the Christian teacher as that of the Christian school-fellow. We therefore believe that in any future mission education policy the advisability of this type of school should be very seriously considered.

Our most important educational work in Travancore and Palamcottah is of this character, but much of it has been starved of men and money in past years. We are convinced that we have few greater educational opportunities in India than are given us in the schools and colleges of the South, and their needs must constantly be borne in mind in the future.

In closing this section of our Report we should like to mention one or two examples to show what has already been accomplished. Trinity College, Kandy, is, we believe, one of the most brilliant pieces of educational work in the East to-day, and its influence for good in the Island of Ceylon cannot be computed. Our school at Srinagar has also justly won world fame; and though less known, our school at Bhagalpur, the educational product of an Indian Christian educationist, though starved of men and money, is a very fine piece of work. This kind of mission school, at its best, is probably one of the most effective pieces of missionary work in India to-day, but we are strongly of opinion that if, for any reason, it cannot be maintained at a high level, it should not be maintained at all.

But chiefly we are convinced that the educational policy of our mission in the future should take more account of the education of the Indian Christian community than it has in the past, and in particular that far more attention should be paid to the adequate provision of really efficient boarding schools for Christian boys. This will involve giving more regard to education in South India than we have hitherto done. Above all, a higher ideal is necessary in our boarding schools for Christian boys. They ought to be model institutions. They are to produce the leadership of the Indian Church. The Society must do its utmost to make them as efficient as possible.

B. Factors of Efficiency in Mission Education.

From what has been said above it will be clear that we are of opinion that, quite apart from any necessity for retrenchment which may exist, it is advisable to reduce our educational work on the score of missionary and educational inefficiency. It is axiomatic for us that the only type of educational institution which Missionary Societies have any right to run is one which aims at educational efficiency, and which is unreservedly Christian in motive, in principle and in atmosphere. We must now be constructive and ask ourselves upon what factors in the organisation and life of an educational institution do these essential characteristics depend, for we shall be unable rightly to differentiate between various Mission Schools and Colleges, or to decide which should be closed down, unless we can base that differentiation upon certain guiding principles of missionary and educational efficiency. We shall therefore suggest briefly (1) an ideal for a mission school, that with the ideal in front of us we may realise how far short of it we have come, and may decide (2) what degree of approximation to it warrants our continuance of a particular institution.

1. The Ideal and the Actual in Mission Schools : Factors of Efficiency.

What are the factors upon which the efficiency of missionary education depends ?

(a) *The life and personal influence of the teaching staff.* Ideally the staff must be composed of Christian men and women, and they must be Christian not merely in name. A bad Christian is infinitely worse than even a mediocre non-Christian. Moreover, the members of the staff must come into personal contact with their pupils not merely in the class-room, but at many points in the life of the pupil, and they must have sufficient leisure and inclination to do this. Adequate pay helps to make such leisure possible, but, as has been said above, a real sense of vocation on the part of the teacher is essential. Without it teaching becomes hack work, and the relationships of out-of-school hours a burden not to be borne. Furthermore, the teaching staff ought to be a trained staff, and its training ought to have fitted it, at any rate corporately, for all the aspects of the work of an educational institution. It cannot be too strongly emphasised that the wrong type of teacher is a positive danger to an institution ; yet " any missionary better than no missionary," or " any Indian Christian better than no Indian Christian," has often been the principle upon which additions to a staff have been made. Provided, however, the vocation for teaching is present, and the teacher's influence a Christian one through and through, variety in the expression of that influence and in the avenues along which it touches the life and work of the pupil is a positive advantage. Educational institutions do not need to be staffed only by " double firsts " or by " Rugger Blues," nor by teachers who have all been trained in one particular type of training institution. A good scout master will often be better than a " double first."

But the teacher in an Indian school, and especially in one which is non-residential, has another problem to face, for at the present day in India the pressure of public opinion brought to bear upon the pupil from outside the institution is overwhelmingly strong. It is indeed rare to find a non-residential institution where the principal and the staff have an influence on the pupils greater than that of the outside environment. Far more might and should be done to co-ordinate the various branches of work in a Mission Station, so that the Christian appeal, wherever made, may come with concentrated force and resistlessness. But quite apart from this auxiliary reinforcement, it is essential that the teaching staff should themselves be able somehow or other to influence the outside environment, and in particular they must be able to influence, and have time to influence, the home life of their pupils. It follows that even where the teaching of the institution is not in the vernacular, the teaching staff, or at any rate a very considerable proportion of them, absolutely must know the vernacular. We cannot lay too strong emphasis upon this fact. The Church Missionary Society has laid stress again and again upon the necessity of its missionaries learning the language, and it has repeatedly passed resolutions on this subject ; but the plain fact is that under present conditions these resolutions often have not been, and could not have been, carried out, for missionaries have been sent out to undertake specific pieces of educational work immediately on their arrival, and with the best will in the world it has been a sheer impossibility for them to give adequate time to the learning of the language. What is needed is that some new system should be devised for the utilisation of at least the first year of a missionary's life, so that he is positively not allowed to go to his proper mission station until he has spent at least a year of mission training in language, religions and methods of foreign missionary work in some community containing both Indian and English members, and specially constituted for this purpose. And it should be for the authorities of this training community to decide when the missionary's probation might be regarded as finished, and only when the period of probation was over should the new missionary be permitted to go to his particular station. We shall be told that at the present moment this is impossible. The answer is that this is yet another argument for the cutting down of the work of the Society until it becomes possible. We believe that it is no use trifling with this question of language study any longer, for those who succeed in acquiring the language in their first few years under the present system, in many cases are acquiring it at the cost of such over-work as naturally results in physical breakdown.

There are, however, additional methods whereby in some cases the staff of an educational institution can come into intimate touch with the life of the parents of their pupils. In many cases it is desirable, and it would be possible, for certain members of a school staff to take part in the work of local public bodies, or by some other means, to become as intimately related as possible to the actual life and work of the town or countryside in which the school is situated. There are numberless opportunities for social service in every district which are quite outside

the field of party politics, and in some of these, at any rate, the staffs of our educational institutions ought to be taking a part.

In order to realise the variety of tasks which should fall to the lot of the various members of the staff of a modern educational institution, we may enumerate only some of them. The teaching staff must influence the character and atmosphere of the institution in its administration, in the classroom, in its recreative activities, in some centre of school social life, in some form of community service, in the evolution of self-government within the institution. By a mere enumeration of these various spheres of activity it will at once appear obvious that there is involved as an essential in educational work that the various members of a school staff should concentrate their whole thought and attention upon the life and work of their school and its pupils, and should not divide up their time between it and a variety of other missionary activities which, though in themselves very important, have no real relation to their educational work. Yet in spite of this, what are the conditions we find in the mission field to-day? A very considerable proportion of those engaged in mission educational work are being forced, usually by circumstances over which they have no control, to spend time in numerous missionary activities which have nothing whatever to do with their educational work. Once again we are forced to the conclusion that the Church Missionary Society has undertaken far more work than it can possibly accomplish with the resources at its disposal.

Obviously our hope for the future lies chiefly in the raising up and the training of properly qualified Indian Christian teachers for our schools and colleges. There ought to be no difficulty in doing this in South India. At present in North India the numbers of Indian Christians available are nothing like adequate to the demands of our mission educational institutions. Even so, we are not getting all the Indian Christian teachers we might. Mission educational service is in many places not popular and that for two reasons: first, compared with other educational services it offers less financial inducement and less security of tenure; and secondly, there is a feeling that the missionary does not afford his Indian Christian associates equality of partnership in the development of the life of the institution.

But there is yet another factor which makes for efficiency in the teaching staff, and which must never be neglected. Where our schools and colleges are doing really strong work we have always found that the whole staff was really one body, a fellowship of men banded together to perform a common task; and this was its great strength. The absence of this is a really fatal thing. Its production is the greatest task to which the head of an institution can set himself. In the old days unity of work in schools was produced by absolute autocracy of government; in these modern days if it is to be produced at all it must be produced by some other method than by domination. In one of our best-known schools, the retreats for the staff which are held at the commencement of each term are considered to be of the utmost value in raising the whole tone of the school and in stimulating the staff to greater effort in the work of evangelisation. We commend this suggestion to other educational institutions.

(b) *The life and personal influence of the pupils.* We come now to the second factor in the organisation and life of an educational institution upon which the essential characteristics that we have mentioned above depend—the *life and personal influence of the pupils*. Obviously the character of this influence will depend upon the number of really Christian pupils in the institution, and also upon the home and other influences which are outside the control of the institution, but which will none the less have a potent effect on the lives of its pupils. It is quite clear to us that one of the arguments for maintaining an institution should concern itself with the presence or absence of Christian pupils, for we do not see how in the long run the atmosphere of a school is going to be essentially Christian unless it contains a considerable number of Christians not only among those who teach but also among those who are taught.

(c) *The actual religious teaching imparted.* Another important factor is the actual religious teaching that is given in the institution. Among other things the effectiveness of this teaching will depend upon the atmosphere in which it is given. This raises the question of the compulsory religious instruction which normally, though not exclusively, obtains in our mission schools and colleges. We feel that this matter must be discussed quite apart from the question whether in the future the Indian Government will permit compulsory religious instruction in Government-aided schools and colleges. It is quite untrue to say that this subject has come into prominence to-day simply because of the likelihood of the insertion of "a conscience clause" in educational legislation in India in the future. Indeed, it is by no means certain that compulsory religious instruction will be forbidden in all provinces in India. It will probably be many years before it is forbidden, for instance, in South India, where the non-Brahmin has consciously gained so much from mission education that, for educational reasons, he is not likely to allow anything to be done which would possibly result in a lessening of its activities, and it may well be that the Indian villager, as he becomes more articulate, will express somewhat the same view as the non-Brahmin in South India. The fact is that the subject has come to the front now because in the last few years the Indian has become for the first time conscious of the compulsion. Although Scripture teaching was compulsory before, the Indian boy who attended it did not realise its compulsory character and did not resent it. Even now, only in a very few cases does he resent the actual religious teaching. It is the compulsion to attend it that he resents, and this is a product of the new Indian national consciousness, and it has only come into existence in recent time, and has created an entirely new problem. We wish to state this with the utmost clearness and conviction. It is simply impossible to compare the compulsory religious instruction of a mission school twenty years ago with the compulsory religious instruction of the same school to-day. To-day that school is doing its work in an entirely new India, and we are convinced that much of the misunderstanding upon the subject of compulsory religious instruction in mission schools results from a failure to realise this fact. The question is not so much as to whether we

have or have not a right to compel attendance at religious instruction. The question is as to whether we can, under present conditions in India, conceivably preach the Gospel of Jesus Christ with any kind of effect in an atmosphere of compulsion which is resented by the majority of the listeners, and which is altogether foreign to the spirit of Christ. The subject bristles with difficulties because, if the missionary made religious instruction voluntary, public opinion in India would only too probably strive to use compulsion to prevent those who wished to attend it from doing so. Thus there is a real danger of merely replacing the missionary's compulsion by a more dangerous compulsion brought into existence by the Indian press, and by various other forces which go to form Indian public opinion. In this apparent *impasse* it seems clear to us that our right policy is to do what we conceive our Master would Himself have done, and quietly and hopefully to leave the rest to the over-ruling of God's providence. We simply cannot conceive that our Master in these circumstances would have desired to impart religious truth in an atmosphere of compulsion. It is possible that the forces at present at work in India will make effective religious instruction in schools and colleges on any basis, voluntary or compulsory, very difficult in the future. We can only go on in hope, but we would plead with all the force we can, that on this score no institution be closed down until a long trial of the voluntary principle, extending over several years, has been made, for it is certain that if it is possible for us to give it time enough, the attractiveness of the Gospel will break down all barriers ; moreover, we have seen definite indications that the very difficulties of the task will evoke on the part of those who undertake the work of religious instruction a greater effort to make that instruction effectual, and will thus result in added time and more continuous thought and preparation being given to it.*

At the present time religious instruction in many of our educational institutions leaves much to be desired. In the "branch schools" of some of our High Schools it is often deplorably bad. The teaching staff of such institutions is predominantly and sometimes even wholly non-Christian, and such Scripture teaching as there is, is often undertaken by catechists, who are given this work to do as a sort of *parergon* : sometimes it is even given by non-Christians. Even if the catechists in question were keen Christian men with a passionate desire to spread the light of the Gospel, what chance would they have ? They are not an integral part of the school life ; they are "outsiders." They have no say in the work and discipline of the school, and even their evangelistic keenness is not always in evidence. They come, sometimes not too punctually, take their Scripture period, and then go back to their other work. This is not a method by which a real Christian atmosphere can be created in a school. As a matter of fact, in practice it is even worse than it might be, for in our experience there is very little oversight given to these catechists, and next to no method in their work, and the one who is in charge of their work often does not see them except on pay-day. It would almost

* See further note on the subject of Compulsory Attendance at Religious Instruction, p. 141.

seem that the magic words "mission school" were conceived to hold some secret cabalistic power for the regeneration of those who attended it, for in many cases it is a Christian school in little more than name.

In the higher grades of schools for non-Christian boys in the towns there is great variety in efficiency in religious instruction. In some of them it is unsatisfactory and ineffectual ; in others it is sufficiently good to make the school a mission school in something more than mere name ; in some, really first-rate work is being done. Lack of method and inadequate preparation are the most common causes of ineffectiveness in religious instruction. Another cause of ineffectiveness is that the missionaries or Indian Christians who give the religious instruction are out of touch with the life and work of their pupils, or have little knowledge of the religious background of those whom they have to teach. An adequately drawn up Syllabus of religious teaching is an indispensable adjunct of a well-conducted Mission School. We have found excellent examples of these in some institutions, but others fail to take advantage of them. Again, one of the most important pieces of work to be done in the Indian training communities proposed for missionaries on probation is this training for the giving of effective religious instruction. It is strange that many who have come out to India with a passionate desire to instruct non-Christians in the tenets of the Christian religion should so often fail when the opportunity comes. We have cast about for reasons for this, and it is clear that one of the chief reasons is a reliance upon a method of approach and preparation which has done duty on previous occasions in the West, but which is quite ineffective for eastern learners with their background of Hindu or Muhammadan religious ideals.

(d) *The religious and devotional life of the institution.* Akin to, but different from the last, is another important factor. The organised religious life of an institution depends, to a quite considerable extent, upon those influences which in a great English public school are centred around the school chapel. The Indian mind turns simply and naturally to worship and the devotional life generally, and the institution that does not satisfactorily minister to this need more certainly gets the stamp of secularity in India than in any other part of the world. We wish to register our conviction that the school chapel must be regarded as a very important feature in mission education. We believe that in our schools for Christian boys and girls it is of the very highest value, if we are to train them in corporate worship, to prepare them properly for Confirmation and to help them to a reverent use of the Sacraments. It is not sufficient to take these boys and girls out to their parish church Sunday by Sunday, though this should by no means be neglected. They must in addition be trained day by day in methods of worship. But the school chapel is of importance from another point of view. Its influence is not merely dependent upon its services. The school or college chapel in the West exerts its influence quite as much through the fact that it has become the shrine in which the whole tradition of the institution centres, as by the actual influence of the services that are held in it. The chapel is the place in which are recalled the memories of the great ones

of the past, and in which the influence of their lives bears fruit in the inspiration it gives to those who have come after. No educational institution is going to make its greatest contribution until it is the repository of a school tradition, and how much the traditions of a school centre in the school chapel everybody who has worked in one knows well. It would be a very false policy to deny this factor to our Indian schools and colleges.

But there is something more. We feel the need of the chapel not only in schools for Christians, but also in those for non-Christians. The temple of Jerusalem was a witness to the non-Christian world. "My House shall be called a house of prayer for all nations." And we feel that this witness applies particularly to the East, and that the school chapel in India in the same way acts as a witness to the non-Christian pupils in the school.

(e) *The domestic life of the institution.* Another factor of enormous importance is what may perhaps be best described as the domestic life of the institution. Needless to say, this is immeasurably more important in residential institutions than it is in day schools, though even in these latter some attention can be paid, and ought to be paid, to the domestic life of the boys and girls. Some form of medical inspection is possible, and this in India is of the very greatest importance, for there is an enormous amount of easily preventable disease which is seriously militating against the educational effectiveness of our schools. But in the case of residential institutions obviously the domestic side of the lives of our boys and girls is an absolutely vital factor in the institution's life, and no single impression has alarmed us more as we have studied our schools in India than the impression that far too little attention is being paid to this side of our pupils' lives. Upon this subject we are bound to speak strongly. We have seen some hostels that are nothing short of a scandal, where proper supervision was practically non-existent, and where the sleeping accommodation provided was disgraceful. There is no more common cause of moral delinquency in a school than an improperly supervised dormitory; yet again and again have we discovered this in India. Moreover, in quite a number of residential institutions, and especially we regret to say in some of our orphanages, we are profoundly dissatisfied with the quality and amount of the food that is being given, and in quite a large number of cases the sanitary arrangements were very far from satisfactory. One of the reasons of this lack of proper attention to hostels and dormitories is the fact that what small amount of money we had at our disposal for educational purposes was needed in order to comply with Government demands in regard to class-room accommodation, and that hostels and dormitories have therefore never had enough money spent upon them. But this simply pushes us back once again to the same conclusion, viz., that with the resources at our disposal we have attempted more work than we can properly undertake.

But we feel that in many cases the causes for the unsatisfactory conditions that we found in hostels lay deeper. In so many cases those nominally in charge of hostels and boarding-schools were no judges of

boys, and moreover had not the training necessary for the proper fulfilment of their task. Their knowledge of hygiene and domestic economy was defective. They had little idea of food values, and did not realise the necessity for the detailed supervision of the domestic life of the institution. It seems to us that the absence of women in the management of many of these institutions is a very serious defect. In Trinity College, Kandy, where the domestic side of the institution is most excellently controlled, a lady is in charge of all this side of the life and work of the school. But this is due to the enterprise of the Principal, and not the prevision or provision of the Society. We recognise here a great sphere of useful service for trained women workers from Britain, and we recommend that definite experiments be made by the Society in this direction. We feel sure that other institutions would do well to follow the example of Kandy in this respect.

Now we are quite prepared for the criticism that in much of what we have said above we are suggesting an impracticable ideal for missionary educational institutions. We admit it is an ideal. We do not admit that it is impracticable. We agree that we should not demand the attainment of this ideal all at once, but we claim that we should demand that all our institutions in their particular spheres should be deliberately aiming at some such ideal as this, and we suggest that if in a particular case some such ideal as this is obviously quite impossible of attainment in a reasonable time, that the institution in question should be closed down.

2. What degree of approach to the ideal suggested above do we consider essential for the continuance of a missionary educational institution at the present time?

(a) In respect of personnel, it must be at least predominantly Christian. This predominance will usually, but not always, mean numerical predominance. Cases must be dealt with on their merits. The person in actual control of the institution, whether he be called a "Manager," as in some parts of India, or a Headmaster, must be a "whole-time" person with proper qualifications for his office. The practice that we discovered in some parts of India of a so-called "School Manager" who, among a host of other mission tasks, was "managing" a school, and who did little else but supervise relationships with Government, is educationally ridiculous. It is a legacy of the past age of Indian paternal administration. It is kept in existence to-day in response to Government requirements. If our Headmasters are not capable of being "School Managers" then they are not capable of being Headmasters, and the sooner they are replaced by more competent persons the better. The teaching staff, moreover, must be at any rate largely a trained staff, either technically or experimentally, and must be capable of touching their pupils' lives not merely in the class-room, but also in hostel and playing-field and elsewhere.

(b) In the case of a residential institution there must be adequate provision of hostels or dormitories, and adequate supervision of the same. In the case of the non-residential institution there must be at

least the policy on the part of the mission or of co-operating missions, such as C.E.Z.M.S. and Z.B.M.M., to concentrate on the whole work of the neighbourhood in which the non-residential institution is placed, for a mission day school unrelated to any other mission work is seldom worth continuing.

(c) The site and buildings of the institution must be adequate for its needs, or else there must be possibility of expansion and of any rebuilding which may be necessary in order that in the near future it may reach the ideal. Moreover, it must be taken into consideration whether the future of the locality in which the institution is placed is likely to militate against its educational and missionary development or the reverse.

(d) There must be the reasonable hope of adequate financial resources for necessary future development.

(e) Lastly, and most important of all, there must be a perfectly definite Christian atmosphere pervading the institution.

If some such approach as this to the educational ideal suggested above does not exist, the institution in question should be rigorously closed down, and the money, the missionaries, and the christian teachers thus released should, as far as possible, be used to increase the efficiency of more satisfactory institutions.

There is, however, one exceptional factor which must be taken into consideration in certain of our mission schools. There are parts of India where the mission school is still performing functions similar to those performed by mission schools all over India fifty years ago. A concrete illustration will make the matter clear. Our schools on the N.W. frontier at Srinagar, Peshawar, Bannu, Dera Ismail Khan, are working in an area which is as distinct in every way from the greater part of the rest of North India as are our schools in Persia. We must think of these schools as the spearhead of foreign missions. It will be years before we can put them in the same category as our other schools in India, or fully apply the same ideal standards to them.

In studying the problem of the under-staffing of boys' schools, we have been surprised that in the lower grades of boys' education practically no use has been made of women teachers. We can see no reason against, and very many reasons for, the utilisation of the services of women missionaries, associated with Indian Christian women, for this branch of education. We believe further that in many, if not in most cases, it would be far better if boys up to the age of ten were taught in the same institutions as the girls of a similar age. This applies particularly to parish schools in the older Christian communities, one or two of which have already adopted the practice. It would result in considerable saving in both staff and accommodation, and a great improvement in the general educational and missionary efficiency of these institutions.

IV. MISSION EDUCATION AMONG GIRLS.

We now turn to the subject of our educational institutions for girls. Comparatively few of these schools are for non-Christian girls; the

reason for this is not far to seek. The desire of non-Christian girls for education is of very recent growth in India, and for the most part we have concentrated, and are still concentrating, upon the education of Christian girls.

A. Superiority of Christian Girls' Schools over similar Schools for Boys.

Everywhere we found that the attitude of Indian parents towards these Christian girls' schools was different from that adopted towards boys' schools. Never once have we had doubts expressed concerning the Christian atmosphere of our girls' schools. We have often been told that they were too Western; but never have we been told that they were not sufficiently Christian. Since there is no question whatever that Christian girls' education is superior to Christian boys' education, it will be well to try briefly to analyse the causes.

1. Most of the teachers in girls' schools are Christian. This is the chief profession open to the Indian Christian girl, so that relatively an enormously larger number of Christian girls go into the teaching profession than Christian boys, though, on the other hand, it should be pointed out that, owing to the fact that a very large proportion of them ultimately marry, they do not stay so long in the profession.

2. The staff of women missionaries in girls' schools is on the average at least three times as great as the staff of men missionaries in boys' schools.

3. Compared with the men missionaries, a far larger proportion of the women are missionaries with a sense of educational vocation and with training as teachers. After all, the natural vocation of the woman is to teach children. Moreover, more missionary recruiting is done in Great Britain for women educationists than for men educationists.

4. The relationship of the women missionaries to the girls in their schools is often far more intimate than that between the men missionaries and their pupils. This criticism is only true where the men missionaries are married and live with their families in bungalows, necessarily somewhat separated from the institutions they control. Where the men missionaries are unmarried the criticism does not hold good.

5. In the lower grades of education, at any rate, women make far better teachers than men, and much of our Christian education is in these lower grades.

6. Most of the women engaged in education do nothing else but education. Most of the men whose work is primarily educational themselves undertake, or have allotted to them, a host of other tasks in connection with the mission or diocese.

7. Women educationists have, on the whole, a better working knowledge of the vernacular than the men educationists. This is often due to the fact that the man missionary's language study has been ruined by the too early assumption of administrative work of one kind or another. Moreover, there is a far greater proportion of women than men engaged in instruction which is given through the medium of the vernacular.

B. Criticisms and Problems.

We should, however, leave a wrong impression if we suggested that the women's educational work is beyond criticism, and we proceed to indicate the directions in which it could still be improved.

1. In the first place it is quite dangerously individualistic. The average woman educationist runs her own little bit of work in, as it were, a water-tight compartment. She often seems to think nothing and to care nothing for the diocese in which she works, or for the Indian Church, or for that matter the Indian nation, nor does she attempt to relate her work to any definite and well-defined policy for the education of girls, nor does she make any serious attempt to relate her work to that which is being done among men and boys. She would rightly say that the blame for this individualism must very largely be laid upon the men missionaries. In the past her opinion in matters of policy either on education or in the church, or in the diocese, has seldom been asked for. Some C.M.S. girls' schools are actually not even related to the C.M.S. local administration, and in one case we were told of a secretary of a C.M.S. Corresponding Committee who refused to have anything whatever to do with, or to take any responsibility, in regard to girls' education in his administrative area. We must frankly admit that we cannot feel that even the leaders of the Church in India are without blame in this respect. There is some excuse for the Indian Christian leader, for we cannot expect him suddenly to throw off the results of the long seclusion of women with which he has been associated, but there is no excuse for the modern Englishman in India, and we believe that the councils of both Church and Mission have been gravely weakened by the absence from them of many women who have a great contribution to give. When we consider what an absolutely vital part women have to take in the building up of the body of Christ, we view this individualism in much of our women's educational work very seriously.

2. Akin to and arising out of this individualism is the fact that the average woman missionary has not yet sufficiently learned the art of "team work." What has come to be known among the groups of men who are engaged in educational work as "the chummery spirit" is not so obvious among the groups of women who are so engaged.

3. Another defect which we have noticed in women's education is one which is an exaggeration of a very valuable gift. It is in the detailed work of education that many women educationists show themselves so particularly adept, but this in India has actually resulted in many cases in a refusal on the part of the woman educational missionary to trust or to use, as much as she otherwise could, the Indian members of the staff who are working with her, with the result that Indian women's leadership in girls' education has been given a definite set-back in mission schools. It would have been a far wiser policy to hand over work with the knowledge that it would be less well done and to give the Indian worker a chance to learn by her mistakes, than to retain all the details of the work in the woman missionary's own hands.

4. To turn to another aspect, there is a matter in regard to women's

work which has been so often noticed by us that we feel it should be definitely mentioned. There is a certain religious zeal which does not accord with wisdom, and which appears almost to glory in the fact that through excess of work or religious fervour the zealous one is on the verge of a nervous breakdown. An hour or two less work a day, together with a little play, with health retained and the joy of the Christian life visibly displayed, is usually a more Christian thing than endless drudgery, no relaxation, and the resulting melancholia or irritability which make an exceedingly bad advertisement for Christianity. Any kind of asceticism which results in religious morbidity is not Christian.

5. Another criticism which may seem at first sight a small thing is having, we are certain, in some places quite serious consequences, and is therefore given a place in this report. The plain fact is that quite a number of our women missionaries, especially the younger ones, are not getting enough to eat. We have come across cases where young missionaries have had regularly to supplement the food which was provided for them in their ordinary meals. We were not surprised to find that women who were not supplying sufficient food for the younger members of their staff were not supplying sufficient food for the children in their schools.

6. There is another form of starvation to which women educational missionaries submit which is almost equally unnecessary. It is an intellectual and æsthetic starvation which is very disastrous in its results. Many of them, moreover, are not securing for themselves enough privacy in their lives to make possible much that would in the end greatly add to their missionary and educational efficiency.

7. But a more far-reaching criticism than any of these is one which we have heard described as "a perpetuation of the zenana ideal in girls' education," and this raises a very great and extremely difficult problem. How are the women educationists in India to-day to modernise India's women without westernising them? Here, as in many other directions, we must distinguish between what is exclusively western and what is universally modern. Indian men are asking for a new womanhood capable of taking its share in the building up of modern India in conformity with all that is best in her new life, and yet retaining the essential characteristics of Indian womanhood. The problem is, indeed, an extraordinarily difficult one. Indian women, especially in North India, have for generations had the protection of "purdah" and certain inherited tendencies have resulted therefrom. The present problem is how best to prepare them for their new modern surroundings and how best to strengthen them to meet the temptations which come with their new freedom. It is one which calls for the united thought of Indians and Europeans, as it cannot be adequately tackled, much less solved, by Europeans alone. It is clear that in this respect from the educationist's point of view, girls' education in India is at an extraordinarily interesting stage in its development. New educational experiments will have to be made, and one great need is that of women educationists qualified to make them. Meanwhile it would undoubtedly be of very great advantage if our younger women missionaries would equip themselves

with a knowledge of the new movements in psychological thought in order to help them to work out, in the light of Christian principles, the true basis of their own freedom. Their mental attitude will unconsciously be of great help in forming a new Christian public opinion in India in this matter.

But in spite of these very real defects, the work of the women missionaries in the education of Christian girls is perhaps the finest piece of missionary work being done to-day in India.

It is necessary now to put two facts side by side in order to realise another of our problems—good education among Christian girls, inferior education among Christian boys. It is by no means the only reason, but it is undoubtedly in some parts of India a contributory cause of a disparity existing between educated Christian girls and the far too few young men to whom they can be suitably married, and, whatever it may be in the West, in India ultimately the vocation of almost all these Christian girls is marriage, so that want of success in Christian boys' education has already become a serious social problem in the Indian Christian community in some parts of India.

C. Higher Education of Women.

The development of higher education for women of the University type is of comparatively recent growth, and it would seem impossible for any Society independently to attempt to cope with it in any part of India. Yet it is of importance to see that opportunities for such education are provided for those girls who require it after leaving our higher grade schools. It is further important that the conditions under which such girls take their University course should be carefully considered.

In the Women's Christian College, Madras, the C.M.S. is meeting this need by taking a share in union work, and should similar Colleges be started in other parts of India, it would be well for it to consider in each case the wisdom of co-operating in them from the first. Possibly this may be the case in future arrangements at the Ludhiana College of Medicine for Women.

Unless, however, the number of students is considerable, it may be wiser to co-operate with the Government, as the cost of separate institutions would in most cases be prohibitive. The shepherding of the girls from our own schools could be met by means of hostels attached to Government institutions, and this would probably be the best way of securing them University education.

V. VILLAGE EDUCATION.

Undoubtedly the most important type of education for missionary societies to undertake in India to-day is village education. The Village Education Commission's Report has paved the way for a study of the subject; but much thinking yet remains to be done, especially with a view to the application of the general principles laid down in that report to meet specific needs. The greatest need of all to-day in each of our village mission areas is not so much fresh theory as fresh practice.

1. The Primary Need.

That village education should be far more related than it is to the life and needs of the village is admitted on all hands. The problem is how to make it so. The present type of village teacher is not going to do this. Nor is the present type of village missionary working along traditional lines. Even if such missionaries had the ideal before them, immersed as they are to-day in an almost infinite variety of work and administration, they could not translate the ideal into action. Moreover, to change the whole type of village mission education in India is going to cost money; and individual missionaries have not got this commodity at their command; in any case, such change is obviously a slow process, and involves a continuity of policy which has in the past been very markedly absent from the work of village missionaries. Perhaps the greatest of all failings in our missionary work in India is a lack of common policy, and this lack is most in evidence where it should be easiest of attainment, namely, in the villages. Not infrequently the missionary tends to be a law unto himself.

It was pathetic to find that institutions of like nature to those which we are now urged by specialists on village education to set up in order to help to solve the village education problem, have again and again in the past been started by the more far-sighted among our village missionaries, only to be closed down by their successors when the originator of the work went on furlough or for some other reason left his station. We know of cases where the so-called "Vocational Middle School," which most village missionaries are agreed is greatly needed, has been started, and become really successful, and has then been closed down simply because the new missionary's gifts and ideals did not lie in this direction. Was this the new missionary's fault? We have come to the conclusion that it was not. The fact is that this is yet another example of the results of defective mission administration. The work was started in the first instance as a purely individualistic piece of work; there was no expression of mission policy behind it, nor had the new missionary any expressed mission policy that he was required to fulfil. Nobody ever told him that he was to carry on the work not according to his own sweet will, but upon definite lines of policy laid down; for there were no definite lines of policy. Even to-day in some of these missions a definite policy is conspicuous by its absence. One of the things that suffered most by this lack of policy was village education. One missionary would be an enthusiast on schools; his successor would care nothing for them. One missionary would open up a large number of lower primary day schools for non-Christians; his successor would close half of them up and concentrate on boarding schools for Christian children. The waste of energy and money and the "searching of hearts" that has resulted from all this lack of policy has been very great.

2. Preliminary Essentials.

Two things occur to us at once as being necessary. Before undertaking any large fresh expenditure or permitting any large missionary

advance in "Mass Movement" work, we must have in each mass movement area a clearly defined educational policy, and there must be established in India some central body which can relate these local policies so as to arrive at something approaching to an all-India policy in mass movement educational work. This all-India policy can then in its turn be related to the particular needs of particular areas. Secondly, the central body to be established, once this policy is outlined, must see to it that it is adhered to by successive missionaries and that there is proper continuity in the work.

3. Necessary Items in any policy adopted.

In the meantime there are certain parts of this policy which we are clear about. In each mass movement area there must be what we have thought of as "the power-house" of the village education of that area. Here will be the so-called "Vocational Middle School," a school which will strive to relate its life and its curriculum to the needs of the villages, and in which manual instruction shall be an integral part of the curriculum. Here will be the training centre for village teachers. Our only hope lies in the production of a new type of teacher, and that means a new type of school in which he is trained, and a new type of curriculum for his training. Here also will be the centre of the inspecting system of the village schools of the district, and the chief supervisor of village schools will be the man to organise the yearly summer schools, attendance at which must be made obligatory for the teachers.

So far we are clear, but this can only be properly worked out by experiments being made under proper conditions, and we would suggest that such experiments be made with as little delay as possible in certain areas, but only on condition that they are not the pet scheme of some village education enthusiast, but the centre around which the educational life of the village mission work is to revolve, and in harmony with which the other village missionaries will work. We have to record our impression that in some missions village education is too much a machine for turning out mission workers, and gives far too little opportunity for preparation for other vocations. A danger of precisely opposite nature which must also be avoided is the maintenance of village schools attended almost exclusively by non-Christian boys. In such case the Mission is undertaking, largely at its own expense, educational work that might and ought to have been done by Government.

We must be careful in all our educational work in villages to bear in mind the main types that should be catered for :

(i) The actual village education must for the majority see the beginning and end of their educational career ; it must therefore as village education be so related to the life and industry of the village as to make it appear to parents as well as pupils a real advantage to possess it. The finished product of the village elementary and middle school must be *more useful for the village* than the raw material sent to the school.

(ii) Some few of those who receive this village education will give evidence of gifts which may develop later into a definite call to service

in the Church. There must be opportunity for such to respond to that call and to receive preparation for fulfilling its responsibilities.

(iii) *All* our village education must be part of an educational ladder, so that any boy or girl who shows exceptional ability shall have real opportunity to reach the higher grades of education.

From our enquiries it has become clear that it is the boarding school rather than the day school from which we are to expect true advance in village educational work, and that such boarding-schools for village children should on no account be in towns, but should be placed at central villages. There is, of course, need for village day schools as feeders to these boarding schools.

4. Problems.

The greatest weakness and the most anxious problem in our present village educational system is to be found in the large number of scholars who never pass beyond the lower primary stage. It is pitiful how many of the children in such schools revert to utter illiteracy when school days are over. The ineffectiveness of these schools, apart from social and economic considerations, is chiefly due to the ineffectiveness of their teachers, and it is at this point that we must try and apply the remedy.

It will be noticed that in our view the solution of a great many of our village educational problems is to be found in the creation in each mass movement area of a central vocational boarding school, and associated with it a training centre and a system of inspection of the elementary schools which lead up to this central boarding school. The whole question of village education is dealt with again in the next chapter of this report, so we shall say nothing more here except to emphasise the fact that one of the greatest calls to the keen educationist is to experimentation in village education in India. A more difficult, more fascinating and more necessary educational task does not exist in the world to-day. It will be strange if the call does not win a response from some of the keenest educationists in the West. Village education in India is educational research work of an absolutely vital kind.

VI. THE TRAINING OF TEACHERS.

Few pieces of mission work should be more conducive to definite results than the training of teachers, and yet this is a branch of mission educational work that has been very much neglected, both as regards quality and quantity.

A. Cardinal Facts.

1. Whether we go back to the New Testament or to the best days of the great Indian teachers, we learn that the training of teachers depends mainly on the personality of the trainer. We learn also that it is one of the greatest works in the world, for it is the work to which Our LORD Himself devoted the closing year of His ministry.

2. At the outset it should be realised that there are two quite distinct sides to the training of teachers. There is what may be called the vocational and inspirational side, and there is the technical side. Both are important, both are necessary. But in all plans for the training of teachers the main essential is to train those men and women who have a real teaching vocation. First, therefore, let us bring young men and young women into an environment where they may be able to hear Our LORD's call to the teaching vocation, and only after they have heard this call let us carry out their technical training, aiming throughout at such circumstances as will foster yet further their sense of vocation.

3. In the present situation the first fact to be faced is that in our higher educational work we are not attracting the men that are needed to be teachers. For this there are several reasons.

(a) The most responsible educational posts have as a rule been in the hands of foreigners, so that Indians have felt doubtful whether their capacity would be used and developed to the full.

(b) The pay has been inadequate.

(c) Above all, the call of Christ to the work of teaching has not really reached our best young men.

B. The Policy indicated.

1. In the first place, how may these hindrances be removed?

As regards (a) the time has certainly come when the most important educational posts in the mission field should be clearly and definitely open to Indians.

As regards (b) salaries should really represent a living wage.

As regards (c) our chief hope seems to lie in certain selected higher-grade mission schools (not necessarily those controlled by our Society), schools with a tradition and atmosphere, and a headmaster of exceptional personality. In some way or another we should enlist new men; and we should train them as teachers in connection with such schools. Educationists beget educationists. It is the greatest stigma on our mission education that it is producing so few men with a vocation to teach.

2. Now practically, having selected our best schools for boys and girls of higher grade, what does it mean to train teachers round these schools?

(a) It may still be possible to have in selected boys' schools a department for the technical training of teachers with a man—Indian or British—in charge under the headmaster. In this case the school becomes the *model* school around which students are trained. A part of their practice should probably be given in adjacent schools. It would not be wise to have more than 50 students at one time in such a department. Their inspiration would be largely drawn from the headmaster, and from the atmosphere of the school. If they were in the neighbourhood of a Government Training College, it might be possible for them to attend certain lectures at it. It is amazing that nowhere in India have we produced such a training school, and very likely it is now too late. In the case of girls, however, the door is still wide open. We possess the opportunity

of controlling the output of trained women teachers for some years to come. We must at all costs seize it.

(b) In each selected school, the headmasters should realise their responsibility to pass on their staff to other schools in their language area, and fill up with younger men, who will be trained in the traditions of the school by working in it.

(c) All foreign missionaries, men or women, who are to go into educational work should go for language study to selected schools, where they should live with the staff, but be free for language study. For example, every man coming out for school work in the Urdu-Hindi-speaking area might go direct to such a school as Jay Narayan's at Benares, where suitable arrangements might be made for him to acquire the language, and to gain his new Indian orientation. Incidentally this suggests that the community referred to earlier in connection with which missionaries on probation should spend at least their first year, should have as part of its activities the running of one of these selected schools. Arrangements should be made for at least three months of the first two years of all men educational missionaries to be spent in villages, preferably where village education could be studied. The women would often be best at a selected village educational centre from the first, with some months of each year at a language school in the hills. The reason for suggesting a village centre for women is that so much of the higher education of women in India is too Western in character and atmosphere to afford a good sphere for training. This may in some cases apply to men also.

(d) It is, then, to the schools and to the headmasters, and especially to groups of men and women working in schools, that we must turn to give the inspirational and vocational call to Indian Christian men and women to be teachers in the higher grades. Having heard that call, in each language area, arrangements must be made for giving these men and women their technical training, and at the same time fostering and developing their vocation, as sent by God to teach. For women provision has in many cases already been made, either in hostels where students attend Government training colleges, or in connection with Christian schools where students are trained. Theoretically these latter ought to be superior, but there appears sometimes to be a serious lack of inspiration in them. This may be due to the smallness of the numbers of those who are being trained, and also to the fact that they tend to be regarded as the special property of the school that trains them. For men in many districts of India there is no such provision, and one of the first duties of missionary societies would seem to be to provide it. Training Colleges without attached schools are of little use.

It may be quite possible to utilise Government institutions in some places, but if so, special residential and tutorial arrangements may have to be made. It is generally assumed, and we think rightly, that the training of teachers should be union work.

3. Summary.

To sum up, what should be done practically to secure and train teachers for all grades of schools ?

(a) *College and High Schools.*

These teachers must be drawn from our High Schools and Colleges. In each language area arrangements should be made :

- (i) to secure the needed men and women ;
- (ii) to secure their adequate training. This will often be done in connection with a Christian High School *in circumstances in which their teaching vocation will grow*. At some stage they must be trained to teach Christianity and to train boys in devotional habits.

(b) *Village Middle School and Elementary Teachers.*

These—both men and women—must always be trained in connection with a village middle school (the vocational middle school referred to in the section on village education). Some boys and girls from High Schools, and even from Colleges, who have felt the call to work for Christ in village schools should receive this training. The majority of teachers will, however, be drawn from the ordinary village schools themselves. Of this type of training more is said elsewhere in this report, both in connection with village education and in the chapter on Mass Movements.

(c) *Town Elementary Schools.*

Teachers for these schools will usually be trained at Government Training Colleges, or at Christian Union Training Colleges, in towns. But again arrangements must be made to secure men and women with a teaching vocation, and to see that this may be developed during the time of training. What has been said about “ branch schools ” in the earlier part of this report will suggest the magnitude of our failure here.

C. Conclusion.

In conclusion, we doubt whether there is any aspect of missionary work more in need of the united thought and action of the Missionary Societies of India than that of the training of teachers for mission educational institutions, and we venture to commend this subject to the National Christian Council for its immediate and most earnest consideration.

VII. EDUCATIONAL ADMINISTRATION.

A. Schools for Christian Children.

We are clear that in each diocese there must be some General Diocesan Education Committee whose chief work should be the co-ordination of education within the diocese. Such a Committee would have to see to it that one branch of education was not pushed at the expense of another. It would hold the balance between various types of education ; but such a committee would not itself attempt to administer education except through bodies which made different kinds of education their special care, and upon which specialists in various branches of education might have places by co-option or Bishop's nomination. The actual work of administration would be entrusted to these special *ad hoc* bodies.

1. There would need to be some such body for the oversight of elementary education in the settled Christian communities, and associated with this would be a Diocesan Inspectorate.

2. The diocesan control of village education in mass movement areas, however, would be of a different kind, for in the very nature of the case the effectiveness of such control would depend chiefly upon the central vocational boarding school, its associated training school, "Summer Schools" and Inspectorate—the "educational power-house," as we have called it above. This should probably be administered by a small *ad hoc* Committee working directly under the Bishop, for such village education in mass movement areas is very intimately associated with the aggressive evangelistic work of the Mission and Church.

3. The control of Higher Christian education should probably be of two kinds. Normally such education would be under a special Diocesan Committee. But in some cases it may be advisable on grounds of efficiency and tradition to place the administration under a separate governing body, with a strong diocesan representation.

B. Schools for non-Christians.

Such education for non-Christians as we retain in India should be placed in an entirely different category from that mentioned above. Each institution should be administered direct by a governing body, containing representation both of the staff and the diocese, and nominated by the Parent Committee. In some cases the same body might function for more than one institution.

C. Need of a common inter-Mission policy for Education.

There is connected with the administration of mission education in India a problem which needs careful consideration, namely, the lack of common policy among educational missionaries of different societies working in the same linguistic area. There are some societies which are quite definitely averse to co-operation, but there are others, and far the larger number, which are willing and anxious to co-operate in some common policy. We could give case after case of serious overlapping and consequent waste of money in educational mission work due to the fact that two or more societies were unnecessarily duplicating educational work. We could give further cases of action by one mission institution, seriously but quite unintentionally, affecting the work and progress of another institution run by some other society. Now, in view of the smallness of resources in men and money that all missionary societies combined have at their disposal for the colossal task they have undertaken, it is essential that they should, as far as possible, think out some common inter-mission policy for education in the various mission areas in India, and that then each Society should, as far as possible, do its allotted task *within that common policy*. Hitherto it has been nobody's business to discover this common policy; now there is real hope that the proposed permanent secretariat of the National Christian Council will see that this task is accomplished; but we would

wish in this matter to help to lead the way, and if our Society also has some central body to represent it in India, it ought not to be long before we are able to take a leading part in some common inter-mission policy for education. It will be a great day for Indian missions and for the future Indian Church when that comes.

But quite apart from this, we believe that it is essential for the satisfactory development of our educational work in India that we should have at our disposal an educational adviser for South India, and another for North India. Such men could quite well be men engaged in actual educational work in South and North India respectively, having also as part of their work the task of keeping the Education Secretary of the Church Missionary Society in constant touch with educational developments in India.

VIII. EPILOGUE.

We fear lest this statement on educational mission work will appear at first sight somewhat depressing reading, but we have tried to show how often it has been circumstances altogether beyond the control of individuals which have made work which it was possible to undertake twenty years ago quite impossible to carry on under modern conditions. In these last few years in India changes have been made so radical, so vast, and so rapid that this mission work which we started so many years ago we are now doing to all intents and purposes in an entirely new country. To suggest the radical changes we have suggested is not therefore necessarily to criticise the leadership of the past. Unnecessary mistakes have doubtless been made ; unnecessary mistakes will be made in the future ; but the really great fact which compels attention to-day, while it very largely absolves the past from criticism, is that the plans which were good for twenty years ago simply will not meet the needs of the present age. Our Society has always had a tradition for facing a situation fairly and squarely, making brave decisions and then going straight ahead in calm expectation that it could count on the Holy Spirit's guidance and power to meet the new conditions. We have come to such a phase in our educational work in India. We have no doubts as to the future of that work. It has accomplished a mighty work in the past ; it is destined to accomplish a mighty work in the future. What is needed now is clearness of vision that we may discern the signs of the times, and prophetic insight and courage that we may be enabled to build well and truly for the future. We profoundly believe that great as its achievements have been in the past, if we are fearless and faithful there are still greater achievements ahead for the educational work of the Church Missionary Society.

Mass Movements

PROLOGUE.

IN presenting this Report on the work among villagers we cannot forget the peculiar attraction that this work must always have for Christian men and women. When the Word became flesh He chose the Carpenter's shop and the village conditions of life at Nazareth through which to express His Love for His fellow men, and in so doing He changed the face of the world. We believe that if, in almost literal fashion, we follow His example through the call which has come to us from the villages of India, we may find once more that the face of the world can be changed in ways that we at present only dimly foresee.

I. INTRODUCTION.

1. Definition.

The term *mass movement* is often used in missionary literature in a loose and indefinite way. It is therefore important for us at the outset to explain what we mean by it. *When groups of families belonging to one or more castes wish to change their religion at one and the same time, and this desire spreads from village to village until in a single region large sections of a community or of different communities are ready to accept Christianity, we say there is a mass movement in that region.* Intensive work may at any time inaugurate a movement towards Christianity in any village area, especially among the outcastes and the aboriginal tribes. The greater part of rural India may in this sense be said to be a potential mass movement field ; but this does not justify our calling the whole of rural India a mass movement area. Where the missionary and the evangelist have still to do the preliminary work of preparation, there may be the hope of a movement in the future, but it cannot be said that in such an area there is a mass movement now. Nor again is it correct to speak of a mass movement as existing in areas where the movement into the Christian fold has now ceased, even though the masses which moved in still claim a large share of attention and care. On the other hand, neither large numbers of baptisms in one year, nor their steady increase each year, should be made the test of a healthy mass movement. Smaller numbers commensurate with the capacity of a Society to deal with them may often be a sign of healthy growth, and periodic lulls may be a very great aid in conserving and building up the work. And once again, the term *mass movement* must not be used as connoting a movement among outcastes only. To-day, indeed, such movements are from communities very low in the Hindu social scale ; to-morrow they may quite possibly come from influential castes.

It is necessary to make these matters clear at the outset, because we found that some areas which were only at the preparatory stage (*e.g.*, parts of the United Provinces) had been treated in the past as mass movement areas ; and some other areas where real community movements were actually in progress (*e.g.*, the Santal Pargannas) had not

been worked as mass movement fields. Moreover, by restricting the use of the name to fields where active movements are in progress at the present time, we do not forget that, when the rush in a field is over, the task of organising the Church, calling out and training its leaders, and establishing it as an independent Church, is a thing that has to go on for years after the group movement ceases. Such a field cannot be correctly called a mass movement field; rather it is a field where the results of a past mass movement have placed upon the Society responsibilities that it has to discharge long after the movement ceases. In view of the misunderstanding that has arisen from the use of the word "Mass Movement," it may even be well for Mission nomenclature to adopt the term "Community Movement" or even "Village Movement," as more accurately describing this phase of missionary work.

2. The Mass Movement Fields of the C.M.S.

The Church Missionary Society has to do with five fields commonly described as mass movement areas. We set forth here in a few words the present condition of each field.

(a) TRAVANCORE. There have been so far three movements in this field. That from among the *Chogans* brought about 10,000 into the fold. The *Hill Arrians* contributed a church population of about 5,000. Both these community movements began about seventy years ago, and the second has resulted in the fact that almost the whole tribe of Hill Arrians is now a largely self-supporting Christian community. The third and last is still in progress. As a result of it, 38,000 *Pulayas* have been so far gathered into the Church. Until six or seven years ago there were between 1,000 and 2,000 adult baptisms each year. Now they average about 500 a year. About 200,000 of this class are still outside, but they are quite accessible. Socially and economically there is possibly no other outcaste community in all India in so depressed a condition. Efforts for the economic uplift of the *Pulayas* through industrial and literary education and the creation of indigenous leadership are the outstanding needs of this field.

(b) THE TELUGU COUNTRY. In the Telugu country the *Malas* and the *Madigas* have for sixty years been moving towards the Church in small groups. The movement has, however, gained great momentum during the last twenty years. The Christian community has quadrupled in this period, the C.M.S. adherents now numbering 63,000. The movement is living and active, and is progressing at full strength. The addition in the last two years alone was 19,000. There is every prospect of the numbers being doubled within the next decade. Moreover, in this field there are the beginnings of a movement both among the caste *Sudras* and among the *Gypsies*. Intensive spiritual and educational work and training for leadership are the calls of this field. In particular, the plant for training workers, both lay and clerical, needs strengthening.

(c) WESTERN INDIA. The *Mangs* in the Aurungabad district of the Nizam's Dominions began to come over in small numbers about thirty-five years ago. Since 1916 the movement has been stronger, and about 1,800 have since been added to the Church by baptism, the total

community now numbering 4,000. Both among Mangs and Mahars there is a real beginning of a movement in this field, but, owing to lack of workers, it has not been possible to take advantage of the movement. In the area for which the C.M.S. is responsible there are 20,000 Mangs, who are all accessible to Christian influence. No mass movement can be said to be in progress in the adjoining districts of Nasik and Manmad. In view of constantly recurring famines in this part of India, a chief need of this Mission is education directed towards making the Christian community economically independent of agriculture as its one means of livelihood.

(d) THE UNITED PROVINCES. The community movement in this region began many years ago, and the Methodist Episcopal Church of America has gathered hundreds of thousands of *Chamars* and *Bhangis* into the Church. Since 1916 the Society's missionaries in Meerut and Aligarh have concentrated on village work, and as a result there are now about 6,000 Christians in these districts attached to the C.M.S., of whom about 4,000 are baptised. The M.E. Church claim about 60,000 Christians in this same area, and the work of the two Churches overlaps seriously, much to the detriment of the movement and the quality of the work. We suggest in our report to the Committee on the U.P. Mission an arrangement for bringing to an end this unseemly competition.

(e) THE PUNJAB. The movement in the Punjab is from the *Chuhra* community, and is now in progress in the Chunian Tahsil and in the Mission districts of Batala, Narowal and the Jhang Bar. In the two last 8,000 people have been baptised since 1908. Of late the number of baptisms has diminished, hardly 300 being reported during 1920 from this whole area. This is not due, however, to a pause in the movement itself, but to the refusal of the missionaries to baptise converts whom they could not adequately instruct and shepherd. There are many difficulties in the way of village education in this area. Lack of Indian clergymen has very seriously handicapped the work of building up converts. The most urgent demand in this field is for the training of more village teachers and village clergy.

3. Certain facts emerge from the history of these fields.

(a) The causes that operate to bring about such movements are many and varied. On the one hand famine distress, land-hunger and a craving after education, social uplift, or freedom from oppression, singly or in conjunction, contribute towards creating or helping a movement of this kind. On the other hand, village evangelism, love for the outcaste and advocacy of his rights by keen missionaries also play their part in bringing about the movement in some areas. Very often both are at work together, and thus lend additional impetus to the movement. There is no doubt that at the back of all there is in the community as a whole an intense and deep-seated hunger after a freer, fuller and purer life. Whatever may be the operating causes, the result of the movement is that large numbers are brought under Christian influence whom, but for such group movements, it would take generations to Christianise.

(b) There is no doubt that a mass movement is a movement of God's Holy Spirit on men. Over the face of waters that are often very dark the Spirit of God is moving to prepare the way for the commanding Word that shall bring light. Through different agencies He breaks down the prejudice and conservatism of generations. He moves people to come ; the Church must receive those that respond. It is God's open door ; we must enter in. It is God's Hand beckoning us to cast the net where the shoals of fish are to be discerned. It is God's call to reap the fields white unto harvest.

(c) The independent movement towards Christianity of outcaste communities in widely separated parts of India is an indication that this is their special day of salvation. They number 50,000,000—one-sixth of the entire population. Hinduism has no place for them. For generations they were denied all education ; they were refused access to temple worship ; they were consigned to dirt, degradation and serfdom. Their awakening drives them towards the Church. The Christian Church is called upon to undo the wrongs that Hinduism has done to them. This call to save the outcaste left half-dead by the social and religious tyranny of Hinduism is compelling in its challenge and opportunity.

(d) The open door to the masses of needy outcastes may be closed any day. The temporary nature of each movement must be kept in mind. In the past such a phase in regard to a particular caste in any single area has lasted only for a limited period. Those of the community that do not awake out of slumber as the light dawns upon them often sink back into the sleep of ages. The present moment suggests fresh necessity for concentration and urgency. The political, religious and social forces at work to-day in India are beginning to discover how Hinduism, by its neglect, has driven large sections of its followers to seek life, light and freedom in other faiths. National pride is calling upon young India to seek and redeem the outcaste. Government again is introducing into the Councils of the State representatives from these long-neglected classes, and is thus according to them rights of citizenship denied them for centuries. Thus various factors which have long operated in bringing about community movements towards Christianity will act so less and less in the coming days. Whatever the Christian Church can do must be done without delay. In view of the rapidity with which changes are taking place in the political and national outlook of India, it is impossible to say whether in all these fields the people will still be moved by the appeal of Christianity a few years hence. It is a case of now or never.

(e) Lastly, it must be emphasised that when the call of a movement like this is accepted by a Society or a Mission, it will entail great outlay both of men and money. If a Society is not prepared to face all that is involved, it ought not to put its hand to the enterprise at all. A solemn fact in connection with mass movements is that weak work leads almost inevitably to disastrous results, leaving for generations a heritage of nominal Christianity and dire reproach to the Name of Christ. The instruction of the first generation of converts, the education of the young, the training of workers, the support of pastors, the creation of

leadership and direct and indirect efforts after the economic uplift of the people when they are poverty-stricken—all this demands in the first instance a great outlay of men and money, such as has been lamentably absent in some recent instances. On the other hand, throughout India the largest bodies of Christians may all be recognised as the result of such movements adequately followed through to their consummation. Tinnevely, South Travancore, Jaffna, Chota Nagpur, at once suggest themselves as examples. Pre-eminently in India, with its 90 per cent. of village population and its strong caste combinations everywhere, mass movements have proved themselves to be the God-sent means by which strong and independent indigenous Churches can be planted. When such Churches have been planted and organised in all the different parts of India, the evangelisation of the country can be left to these organised Churches.

If this is the end to be achieved, the question is, whether the Home Church will rise to this unprecedented opportunity and help the Church Missionary Society to lay a strong and true foundation on which independent and missionary Churches can be built. The programme of work which we feel compelled to lay down for capturing the movement for God and the Church will call for an increased outlay, both recurring and non-recurring. We agree with the Report of the Commission on Village Education that efficient village work “ involves more village schools, better paid teachers, more boarding schools with an industrial side, better training schools, more Indians in responsible positions, more missionaries, better manned High Schools, and larger means for the economic development of the people.”

Wise statesmanship will be essential for husbanding the available resources to the best advantage of the movement and the ultimate good of the Indian Church. But after fully allowing for all possible income from the Indian Church, from the Educational Department of Government, and from the converts themselves, we are convinced that, during the first period of a mass movement, leadership in men and a great portion of the initial outlay in money must come from the outside. It is for the Church of England, with its special responsibilities in India, to come nobly to the front for the spiritual, social and economic uplift of some of the poorest and most depressed and neglected communities on the whole of God's earth.

II. HOW SHOULD THE CHURCH DEAL WITH A MASS MOVEMENT ?

As the motives which draw these people to the religion of Christ are many and varied, it is essential to emphasise from the very beginning the spiritual character of Christianity, and to endeavour in every way possible to lift the movement to a spiritual plane. If the worker—be he European or Indian—fails to plan his work with the definite aim of bringing the people into contact with the living Christ and with the power of His living Spirit, the work is bound to end in failure. We

therefore suggest here the chief things which appear to us likely to contribute towards real spiritual success.

1. Due emphasis on the successive rites and sacraments of the Christian life.

(a) DEFINITE ENROLMENT. When large groups express a desire for Christian instruction it is essential that this fact should be marked by a definite enrolment of the people at a solemn assembly called for the purpose. This enrolment should be accompanied by the removal of all caste or religious marks, and also, when the whole village comes over at one time, by the surrender of the village gods. In some Missions, after a short period of testing and sifting, the people are admitted to the catechumenate at a special service held for the purpose. It is suggested that a form of service authorised by the Bishops might be adapted for use in all mass movement areas. Such an admission itself would show the converts and the public that those thus admitted have "turned unto GOD from idols to serve a living and true God," and have identified themselves with the Christian community and become "learners" or "disciples." We noticed that this practice was not followed in one or two of the areas described above, and that its neglect caused a deplorable indefiniteness of responsibility on the part of the workers, and grievous clinging to heathen practices in many Christian adherents. We recommend that some such course be followed in all areas, and we further recommend that, wherever it has not been done already, registers be started and carefully kept wherein are recorded the names of all those who have been enrolled, together with the names of the several members of their families. These families will become henceforth a principal object of care to the teacher catechists to be described presently.

(b) HOLY BAPTISM. The first stage to which the Teacher-Catechist has to bring his enrolled Catechumens is that of Baptism. From time to time the pastor in charge will examine the candidates and will thus make himself ultimately responsible for their instruction during the Catechumenate.

Adult Baptisms are ordered to be administered by presbyters and only after "timely notice has been given to the Bishop, or whom he shall appoint for the purpose, a week before at the least ; that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian religion ; and that they may be exhorted to prepare themselves with prayers and fasting for the receiving of this Holy Sacrament." So says the Prayer Book ; and it is a very useful rule for mass movement converts. In some dioceses this rule is faithfully carried out. In most others the Bishop has too easily delegated his powers to the missionary. Where the missionary is also the pastor of the area this delegation of authority works out smoothly enough. But where there is an Indian pastor in charge of the area, it places him unnecessarily under the missionary, and at the same time deprives him of a great privilege and responsibility, which is his by ordination. Yet further it hands over the responsibility to one who is

probably less qualified to exercise it to the best advantage ; for in this matter the Indian clergyman is likely by his nationality to be a better judge of motive and spiritual fitness in the candidates than his foreign colleague can be. To deprive him, then, of this right, and of the immediate link with his bishop which its exercise carries with it, only too probably spells serious loss to the work, to the pastor and to the bishop himself.

Most parts of India are admirably suited for the performance of this holy rite by immersion. In a land where washing by water is universally recognised as a sacred symbol and sacrament, it is important that the Christian Church should make the most of the ceremony of Holy Baptism. Some of us witnessed and took part in a few such public baptisms by immersion, and can testify to the great solemnity of the services and the impression it made upon the recipients as well as upon ourselves. Nothing should be omitted that will help the converts to look upon the occasion of Baptism as one of spiritual cleansing and personal dedication, so that it may definitely mark the beginning of their Christian life.

(c) CONFIRMATION. The Anglican Church, with its practice of adult Confirmation (unlike the Roman and Greek Communions), provides a splendid opportunity to take the village convert one step further in faith and knowledge. And yet it is lamentable how little we have followed up the advantage thus afforded for imparting further instruction to baptised villagers. In one of the mass movement missions the proportion of communicants to baptised converts was one in twenty ; in one district it even fell to one in sixty. Probably this startling phenomenon is largely due to the serious understaffing of so much of our village work ; otherwise anything below one in five would mean either inadequate preparation for baptism, or carelessness in regard to confirmation. If adult converts are carefully prepared for baptism they ought to be ready to be confirmed at the next visitation of the bishop. We should desire to see all baptised adults enrolled in confirmation classes as soon after baptism as possible, with the definite aim of presenting them for Confirmation at the next suitable opportunity. Neglect in regard to this matter must always mean stagnation, and often backsliding.

A few suggestions in regard to a course of instruction for adult converts in mass movement areas are given in Note " B " appended.

(d) HOLY COMMUNION. The Holy Communion by its very symbolic and sacramental character appeals with special force to village people. Careful instruction in the meaning and claim of the Sacrament and regular opportunities for its observance cannot fail to result in an increase of the sense of personal devotion to Our LORD, and a consequent consecration of life and service to Him. In the course of an interesting paper on this subject, the Secretary of the Presbyterian Church in North India says :

" It is clear that no adult should be baptised without a serious purpose to prepare him within a reasonable time for the Communion and for all the privileges and responsibilities of the Christian life.

Without this such an adult is defrauded of his birthright in the family of GOD. By the Sacrament the very heart of the Christian faith is set forth in picture and symbol ; participation in it is the supreme mystical exercise provided by the Founder of our holy religion. It emphasises, as nothing else, the solidarity of the Christian Brotherhood. It is a picture of ' the communion of saints,' with their glorified LORD and with one another. It is in just those regions where men are taught and received to the Holy Communion that they are keen for pastors, self-support and organised Churches."

He pleads for more frequent celebrations and for clearer teaching as to how this sacred ordinance of Our LORD can be used for the common people—and, of course, for others too—as an occasion for self-examination, self-dedication, communion, intercession and inspiration. In contrast with this, we noticed with disappointment that in certain areas, owing sometimes to paucity of clergy and sometimes to neglect, this Sacrament was only celebrated at great intervals, even as rarely as once in three or six months. Answers to a questionnaire issued by the Delegation showed that even in some town congregations, where there were two or three resident clergy, it was not celebrated every LORD's Day, nor were there celebrations in all clergy centres even on all of the five great Festival Days of the Church, for which " Proper Prefaces " are provided in the Liturgy. We plead earnestly for definite improvement in this respect, so that these young Christians may not be stinted in respect of their divinely appointed spiritual food.

2. Careful and systematic instruction at every stage.

(a) THE TEACHER-CATECHIST. Enrolment accomplished, the task of giving regular instruction in the faith must at once be taken seriously in hand. This entails the provision of a force of instructors (appropriately called in some fields teacher-evangelists or teacher-catechists), who by regular catechetical instruction will prepare the people successively for Baptism, Confirmation and Holy Communion. Neglect to make this provision at the initial stage of the movement leaves the resultant Christian community always weak and inefficient for the evangelisation of the surrounding country. No Society or Church should enrol more people than it can adequately instruct.

It is important that this instruction should be systematic and regular. Village communities do not readily take hold of abstract religious ideas, and it must be " precept upon precept, line upon line, here a little, there a little." Daily worship and daily instruction is the ideal thing ; in any case, anything under two or three times a week appears to be grievously inadequate. In one area it was said that about fifty per cent. of the entire community meet at evening worship every day. In this area the names were called after the service every night and attendance was marked. In some other areas not even one regular service in a week was aimed at. It is hard to see how a spiritual tone can be given to the movement without facilities for frequent regular instruction.

The teacher-catechist is the name we give to this all-important Indian

lay worker in Mass Movement work. As teacher he is responsible for a day school, where the children of the catechumens receive elementary education. As catechist he leads the worship of the people, and through the catechetical method tries to instil into them the cardinal principles of Christian religion and conduct. Since the people must labour in the fields throughout the day, and only after dark can meet for worship and instruction, this work does not interfere with his school-teaching.

It is in the provision of the teacher-catechist that the aid of the older Churches becomes necessary. His cost varies greatly in the different provinces. Where the Government follows a liberal policy in regard to primary education, it gives a grant-in-aid of half, or even three-fourths, of his salary. The people themselves ought to, and in many districts actually do, help towards the provision of a house for their Teacher. The rest has of necessity to come from outside. This is the need which has been so generously met by individuals and groups of people in the West, and we have no doubt that it will continue to appeal to the British public. The provision of a good Teacher-Catechist is an untold blessing to the new village Christian community. We do not mean to suggest that a paid Teacher-Catechist is necessary in every village for leading the converts in regular worship. The first instruction, it is true, cannot be given in a new village without some whole-time worker of this kind. But we believe that in small villages it ought to be possible to enlist and train some of the first converts in a very short time (say six months) for this service through instruction at night Schools and Sunday Schools. Only we desire to emphasise the importance of cultivating in the people the habit of daily congregational worship from the first.

(b) **MANUALS AND CATECHISMS.** While the need for careful instruction is accepted by all, in most areas there has been no attempt to draw up any carefully thought-out scheme of graded instruction for village communities. In an appended note (Note A) we give the outline of a scheme which has been successfully used in one of the Mass Movement areas. We deprecate on the other hand any excessive confidence in the system of committing to memory actual catechisms, however excellent, prepared for the instruction of this class of people. In the hands of an inexperienced teacher it tends only to produce a parrot-like accomplishment, which is of little value either educationally or spiritually. The old type of catechist, with his rather mechanical conception as to the limits of his duties and responsibilities, is particularly prone to this danger.

In fact, to be of real value, these new catechisms must be taught only by the new type of catechist. What is important to remember is that the art of giving religious instruction to village communities does not come to anyone without serious effort. To begin with, the teacher-catechist must himself be a spiritually-minded man, and secondly, he ought to know some of the elementary principles of education. Further, while the provision of a Teacher-Catechist is comparatively an easy task, the keeping him up to the mark is much more difficult. Friends in England who help a village in the support of its teacher-catechist should also recognise their responsibility to enable him to be an effective worker. This can

be done first by supplying a yearly sum to provide him with suitable vernacular literature ; secondly, by contributing towards the expenses of a supervisory system, such as that outlined later in this report ; lastly and very particularly, by making it financially possible for him and his wife to attend the yearly Summer School, and there receive fresh inspiration to carry him through another year of his lonely service.

(c) THE TEACHING OF THE WOMEN. A word must be added on the difficult but vitally important question of the instruction of the women-folk of these young Christian communities. In North India even the lowest class of women in villages are affected to some extent by the purdah system. They will not receive instruction from the catechist, and their state of ignorance with regard to Christian truth and experience is deplorable. Yet these are the mothers of the coming generation of Christians, who should at their knees be receiving their first knowledge of Christ and Christianity. Obviously, therefore, provision must somehow be made for the training of women workers to teach these village women, and more particularly for the training of those who are or will become the wives of catechists.

(d) ADAPTATION OF CHURCH SERVICES AND LECTIONARIES. In regard to settled congregations and their worship and instruction, a great deal of experimental work has still to be done in adapting the Book of Common Prayer, its lectionary and its psalmody to village conditions. Experiments are being made here and there in different directions, under the authority of the bishops. We should like to see the introduction of carefully thought out courses of lessons suitable for settled congregations. Their spiritual growth depends upon a continuance of their regular instruction in the truth. Probably the great need is a new Village Lectionary, accompanied by a Manual of simple notes that will enable the village worker to convey to his people some of the treasures hidden in the Holy Scriptures. The Prayer Book lectionary, whether old or revised, is unsuitable for village Christians ; only something simpler and shorter can be made a real instrument of edification. Teachers, too, ought to be provided with notes on the lessons, so that the most essential points in a passage may be conveyed by them to the congregations.

(e) EMERGENCY TRAINING. We have said a good deal about the important place the teacher-catechist fills in Mass Movement work. But how is he to be produced ? Any satisfactory and permanent supply of these villages workers can only come through the Christian boarding school. We shall return to this subject at a later stage. It is likely, however, that when a movement is in the full flood of its development, sheer necessity may point to the emergency preparation of some of the younger converts to take charge of the task of instruction until a regular supply of well-trained teacher-catechists is available. Such an emergency Training Class is being tried with success by a non-Anglican mission in one of the mass movement areas in South India. Unlettered young converts of 16 or 17 years of age are here admitted to a five years' course of training before being sent out into the villages, and many earnest workers are reported to have been produced in this way. It is, however, clear that such men could only meet an emergency need, and could

never approach in efficiency the men who have been trained from early youth in a residential school. It must also be mentioned that such a scheme of training is an expensive one. Owing to the undisciplined character of the raw material, about 50 per cent. leakage must be allowed for. Where, however, the crisis is urgent, there is no other way of meeting the immediate need than by training raw men.

A few hints regarding Emergency Classes of this type may be useful here.

(i) The men selected for such training should be chosen for their consistency of Christian life and their keenness in teaching others. This may be often tested by their abandonment of evil habits, by attendance at daily prayers and night-schools in their villages, and by desire to bring others to Christ.

(ii) Coming from a labouring class, the students can maintain their physical fitness only by a fair amount of open-air life and manual work. This should always be provided for, and it should be of such a nature as to enable them thereby to provide a proportion of their upkeep.

(iii) Such a class should be strictly an emergency measure, and should not be indefinitely prolonged. If this is not kept in mind, as time goes on the quality of the men will tend to deteriorate; the character of the class will consequently degenerate, and it will be looked upon by young converts as an easy way of making a decent livelihood. Further, the mission itself will be burdened for an indefinite length of time with the support of a large number of paid workers, most of whom ought to be Christian laymen doing voluntary service for the Church.

(iv) A missionary or an Indian clergyman who has had experience of village work must be set apart for the necessary period to do this emergency training. Even if the procedure means the restriction of other activities for the time being, it is well worth the sacrifice. Results can only be disastrous if such a class is placed under men who have no previous interest in or experience of mass movement work. A few experiments have already come to grief in this way. Sympathy with the movement, experience of village work and educational ability are prerequisites for anyone attempting this training work.

3. Development of the ordained Ministry.

Good and efficient within his own limits as the Teacher-Catechist often proves himself, it is obvious that he cannot exercise full pastoral care over his people. From a very early stage it is necessary to provide them with their own ordained ministers. To carry a village movement far with the European missionaries as pastors is an impossibility. Yet the impossible is being attempted in a great number of centres. It is most unsatisfactory, because the foreigner can rarely understand the inner motives of the people or their real progress in religion, and without the counsel of an Indian pastor he is apt to do for the people far more than is good for them.

(a) Even therefore if it be necessary to import them from neighbouring fields, Indian clergymen ought to be associated with the foreign missionaries from the very inception of any movement. It has been

sometimes said that the Indian clergyman from the older established communities is unwilling to identify himself with the converts from the outcaste communities, and is therefore apt to be further away from the converts than the European missionary himself. While there may be some truth in this statement, it is the system itself which often ought to bear the blame. It is to be feared that the call to sacrifice has taken only a very small place in the training of the clergy. The impossibility of doing this work well without Indian clergy was perhaps not made sufficiently clear, while the problem of their financial support was allowed to stand too forbiddingly in the way. Possibly also some of the methods of the European missionary made it difficult, if not impossible, for thoughtful Indians to be associated with the work. Whatever the reasons may be for the mistake in the past, we are convinced that it is most important to remedy it at once. To fail here would be to endanger the spiritual life of the infant community.

(b) But the introduction of Indian clergymen from outside will not in itself solve the problem. The development of a village pastorate must also be aimed at. There are two ways of securing this. The first is by raising some of the teacher-catechists to the Ministry of the Church. The recent introduction of the primitive Diaconate into the Church in India should help to make this easy. The standard of theological knowledge would, we hope, be sufficiently modified to make it possible for men, of approved character and devotion, with the ability and desire to teach village communities, to exercise the ministry of Deacon. But this in itself does not carry us far. "Ordaining elders in every Church" was the apostolic method for securing among the early converts both the due observance of the Sacraments and the discipline of the Church. Is it not possible then to raise the more worthy of these deacons to the order of the Presbyterate in order to secure to the village communities the due ministration of the Sacraments and ordinances of the Church? This, of course, is a matter which must be left to the decision of the Church and its Bishops in India. Nevertheless, in view of the spiritual needs of the village communities, we are compelled to submit that bold experiments are needed to secure a type of ministry more akin to the primitive model, and more suitable for village conditions in India. But this, after all, is only for the initial stage. A more educated ministry will in the course of a few years be required by the rising communities; and the foundation for this must be laid at the very beginning. It ought to be possible, from among the first batch of boys brought to a village boarding school, to produce men fitted to be candidates for Holy Orders. The process might occupy about fifteen years from the beginning of a village movement, or the opening of the first boarding school. But surely there must be something wrong with the methods, or the organisation or the missionary, or the Church itself, if even twenty years after the beginning of a movement not a single man has been raised up from the community with a call to the ministry of the Church. We have found instances of even greater failure than this. After forty or fifty years the Society's missionaries are still pastors of some village congregations. Courageous policy, faith in the Holy Spirit, and faith in men are needed

to change this state of affairs. And the sooner it is changed the better for the Church in India.

(c) The problem of the pastor's support has very often retarded the creation of an indigenous ministry. The principle of "self-support" has been pressed too far, so that until a community was ready to provide the whole or a large proportion of the salary of the Indian clergyman required practically no steps were taken in the direction of supplying an indigenous ministry. While we fully agree with the principle, we plead that very liberal grants should be given to Church Councils at their beginnings, the grants being placed from the first on a diminishing scale, in order to encourage them to go forward in this all-important matter. "In the West," says the Village Education Commission, "we do not expect each country congregation to support its ministry, and we admit the necessity of help from funds raised by a denomination as a whole. . . . To force the Indian Church to narrow its work because it cannot meet the new requirements . . . is a policy which is not only hurtful to the spiritual and intellectual welfare of the Christian community, but is, in the long run, fatal to the very self-support which is aimed at." The creation of an indigenous ministry invariably increases self-support, not least in mass movement areas. In one field, for instance, the people's contributions more than fully pay the salaries of its thirty-five pastors.

4. Village Day Schools.

The hope of the future lies with the children, and if community movements are to result in strong, aggressive Churches, the children of those communities must receive adequate attention. It was the recognition of this need that impelled the Missionary Societies of Great Britain and America to send out a Special Commission of Enquiry which should make a thorough study of the best means of meeting the educational needs of the Indian village, and, in particular, of the problems connected with the mass movements, including the "serious degree of illiteracy in the Indian Christian community," largely the result of these Mass Movements.

The conclusions of that Commission are worth quoting. "The Mass Movements have changed the emphasis in missionary education. . . . The essential work now is the training of a community which will be powerful enough to produce its own leaders and advance under their direction. For this our schools must raise the general level of the Christians—moral and spiritual, but also intellectual and economic. They must provide training for workers of all grades : artisans, village school teachers, high school workers and men to take over the full charge of the work." Now we recognise it to be the duty of the State to place elementary education within reach of every boy and girl in the country. The time will come when, as in parts of Europe and America and in Japan, elementary education will be free and compulsory throughout India. But this is not the case now ; and for the education of the Christian children, and especially of those who come from the neglected classes, missionary societies will themselves be obliged to bear the chief

responsibility for some years to come. The reason for this is well put by the Education Commission : " The great majority of our Christians come from the untouchable classes, and as a rule they are not welcomed in the ordinary village school, which is often situated in a part of the village where no outcaste is welcome. The teachers are frequently men who are punctilious in matters of caste. If under strong pressure from Government authorities outcastes are admitted, they are frequently reminded of their origin, and are often made to sit apart from other pupils and treated with contempt or neglect. . . . Work among these will give us for many years a very large field in which Missions will have a predominant voice."

Some of the missions have made very little use of this effective means of building for the future. In proportion as the opportunity is still neglected will the time be further delayed when the indigenous Church becomes a powerful factor in the Christianisation of India. Various reasons can easily be given why more attention has not been paid to this crucially important matter. In certain areas the Government aid is very small. The trained teacher is a rare article and costs money. The Missions themselves have not been given sufficient equipment to produce a regular supply of Trained Teachers. In one Mission it has been found almost impossible to acquire either a building in which to teach or land on which to erect a building. In another the migratory habits of the people seriously affect the situation. But whatever the reason, the loss to the work is most grievous. Mass Movement anxieties are largely mixed up with the problem of village education, and the Church must give its best thought to its solution.

While the need for Village Schools in some fields is urgent, equally urgent is the problem of making those that exist more efficient. The state of affairs reported by the Village Education Commission is largely true of the Society's Missions. In one of our best fields the percentage of literacy among the Christians is only 15 per cent. Ninety per cent. of the pupils in all our schools are to be found in the first two classes. Some children have been at school for five and six years without having passed beyond the Second Class. The vast majority of those who fail to pass beyond these two lowest classes ultimately revert to complete illiteracy. It is this that makes statistics of village education in India so misleading. The important question to ask is not how many children are attending primary schools, but how many have reached the upper primary stage.

On the other hand, and in spite of this element of weakness, the testimony to what the present Village Schools have accomplished in some instances is clear and encouraging. For example, in one Mass Movement field there are 800 boys and girls now in the Boarding Schools, and 35 pastors who began their education in these schools.

We thus reach the conclusion that while in some mass movement areas the Village School, even as it is, has conferred an inestimable blessing on the Christian community, yet the problem of illiteracy is far from being solved hitherto. To make the outlay on these schools tell more for the Kingdom of God is the call of the day. Adequate response to it demands the creation of a new type of school, a new type of teacher,

and a new type of training. We pass on to consider the new types required.

5. The Christian Boarding School.

Whether it be for the production of teacher-catechists and pastors or for the improvement of the village day schools, or for the economic uplift of the whole community, the hope of the future lies in the right sort of Christian boarding school.

(a) **WEAKNESSES IN THE EXISTING SYSTEM OF VILLAGE BOARDING SCHOOLS FOR BOYS.** There are a good many boarding schools in the Society's mass movement fields, but it cannot be said that they adequately meet the needs of the communities. One reason for this inadequacy is that too often, owing to limited resources and accommodation, the missionary has been able to take in only a very limited number of boys, and every boy who has passed out of the school has been wanted as a worker. The result has been that the boarding school came to be merely a factory for the manufacture of the village teacher. Such a system has several objections to it.

In the first place, whether a boy has the vocation to be a teacher-evangelist or not, by the very conditions of his education he is practically compelled to give his services to the mission. There is no other outlet. Thus there must always be a number of youths possessed of no real vocation for this particular form of service for Christ who yet find themselves under something almost amounting to actual compulsion to undertake it. Discontent naturally follows. While we fully sympathise with the difficulty, it is obvious that spiritual work of the highest value cannot be expected under such conditions.

Again, another great danger lies hidden under this procedure. The compulsory system does not call out and foster the power of choice, upon which all independence of character rests. Hitherto these communities have been held down in a dependent and even servile state, and therefore the Christians from among them need to have the spirit of independence fostered at every point. If the teachers and leaders are themselves men and women with the power of choice undeveloped, they are in a most unfavourable position for helping towards the progress of the community in the direction of healthy independence of character.

The mission has further laid itself open to the criticism that it educated men, for the sake of its own work and not for the sake of the community. The men thus educated were, of course, only employed for the welfare of the community, and in many cases they were possibly much better off than they would have been elsewhere ; yet it is true that the boarding schools aimed only at educating such men as were required for "mission service," and not at educating the community itself. We believe that this criticism is justified; so far as it goes, in many fields, and we proceed to indicate how matters may be rectified.

There is no doubt that the village boy has no chance whatever of any decent education, at least beyond the primary stage, unless he leaves the village and continues his reading in a central boarding school. The

moral and intellectual atmosphere of the average Indian village, added to the unhealthy and insanitary surroundings of most dwelling-houses, makes it desirable that the young boys and girls who may some day be expected to be leaders in these villages should have the vision and experience of something purer and healthier than that which they find in their old surroundings. Experience shows also that it is the only way in which the younger generation of Christians, or at least the most hopeful among them, can be protected from the debasing practices and contaminations of a village which is probably still half heathen. Under existing conditions, next to the village school teacher and the catechist, the agency that does most for the uplift of village Christian communities is undoubtedly the boarding school. Yet more will its primary importance be established when it becomes itself the training ground whence, without any sense of compulsion, those very teachers go forth trained to their sacred calling.

While the Christian Boarding School has been the regenerator of the village youth, it has not always received from the Society or the local mission authorities that support which it deserves. Again and again we found schools which had nobly served the Church for more than half a century housed in buildings which were in the most pitiable condition. Sometimes the school had quite outgrown the buildings; sometimes these had fallen into a deplorable state of disrepair. Owing to altered conditions, or change of missionaries, schools had in some cases been amalgamated, with great disadvantage to the moral training of their pupils. Some local governing bodies have ignored girls' boarding schools altogether, with the consequence that in these areas girls' schools were started or suppressed according to the fancies or capacities of the wives of successive missionaries. In the face of these real disadvantages we are astonished at the amount of good work that has been accomplished in many centres by individual missionaries and their wives. But the time is overdue for them to be related to the local mission or governing body, and then fully overhauled according to a definite policy of re-organisation.

The character of such boarding schools also requires re-thinking. In the past these schools have in most cases given the children a purely literary education, with the result that the boys trained in them are often unpractical, disdainful of manual labour and village life, and hopelessly ineffective for any service to the village beyond teaching its infants for a few hours each day. In some parts of the country we heard the complaint that the boy who failed to obtain employment as a teacher was usually good for nothing else, and was therefore compelled to go about from mission to mission begging for a teacher's job. This criticism applies only to boys' schools.

(b) THE NEW TYPE REQUIRED. These abuses can only be rectified by a new type of boarding school. The school ought to supply accommodation for a much larger number of children than can be contained in the present boarding schools of each area. Equipment and plant should be provided to permit of two or three of the special industries of the neighbourhood being taught in the schools. Considerations of economy

in staff and equipment, added to the impossibility of finding and financing technical instructors, European or Indian, in indefinite numbers, lead directly to the conclusion that, at any rate for the present, only one such school will be possible for each mass movement area. But one such there must be, and it may well be thought of as the Central Educational Power House for that area.

We are thus brought to what has been called by the Village Education Commission the "Vocational Middle School." The introduction of a new name often arouses fear or doubt, but the thing itself is only a new type of boarding school. The reasons for this new type of school and its character have been fully set forth in the Report of the Commission. We may summarise them as follows :

(i) The Christianisation of a people implies not merely their evangelisation, but also their training and discipline. Manual labour is a moral and educational force. Only a practical education with a manual training side to it can develop character fully. Whatever therefore the future of a pupil may be, his education is bound to be defective and incomplete without the discipline and character that manual training alone can impart. Most of the present Boarding Schools have not given adequate recognition to this truth.

(ii) One element in the desire with which the villager in the mass movement area turns to the Christian Church is a vague longing for economic improvement as a means of escape from the degradation of his present environment. The majority need something more than a literary education if they are to gain independence. The increasing demand of the industrial towns for labour calls for supply. At present the few who receive a Middle School education are absorbed for the most part in the teachers' profession. The great majority remain in the villages, and there require a different type of training for their life's work. A school is needed that will increase the earning capacity of the boy, giving him instruction in industries suited to the locality and to the community which it proposes to serve.

(iii) On the other hand, the highest kind of culture must be open even to the poorest villager. It should therefore be possible for pupils with special aptitude to go on from the school to the Middle Department of the High School. This is not possible at present in what are purely Industrial Schools.

The contention is that these needs can be supplied by the Vocational Middle School. Again let us summarise the character of such a school as described in the Report :

(a) This School should eventually supersede, for village areas, all education of the type at present existing between the Primary School and the High School. In other words, it should be for each area the one Central Boarding Middle School, free from the competition of any school which only gives a literary type of education.

(b) It should be situated in a village centre, and not in a town ; it should be within easy reach of a market for the products turned out at the school. The industries chosen should be related to the hereditary proclivities of the people, and to the indigenous products of the locality.

(c) The standard should be roughly that of the present Middle School classes ; the curriculum should include some subjects preparing for community service. The medium of instruction should be the Vernacular, but English should be taught as a second language.

(d) It should have classes IV-VIII. Those who are considered suitable to proceed to the High School should be transferred from Class VI. Those who show any vocation to be teachers should complete the course and then go on for Normal training. But the intention is that a good number may go back to the villages, either immediately or after further specialised training, to follow the industries that they have learnt while at school, and to take their place as independent laymen and useful honorary workers in village congregations. Some also will probably find their way to towns and factories and railway centres.

(e) The Normal Training of Teachers should be in the same place as the Vocational Middle School, but as a separate department. It ought to be possible from among the boys who have passed through the school to furnish the whole village area concerned with all the village teachers of the new type that are required. " The village teacher should be imbued with the idea that his sphere is not limited to the children on the register, but embraces the whole community. The school itself should be the centre of spreading light and knowledge to all the people. He should have an adult night class, a library, a supply of public literature for distribution, a small stock of quinine and other simple medicines, the use of which he should know. He should be capable of working co-operative credit societies, and arranging agricultural, weaving and poultry demonstrations for the neighbourhood. His wife should be able to help the women in similar ways and also by teaching them sewing, the elements of nursing and hygiene, village sanitation and the care of infants. The school work itself should have a more practical turn given to it by including in the things taught bazar calculation, reading of official documents,* writing a running hand, a little manual training involving the use of local raw products for the making of useful articles (baskets, mats, ropes, leaf-platters, etc.). It should cultivate Indian music and songs, the use of Indian musical instruments and Indian games. The school gardens or mission-house compounds should be developed to foster the dignity of manual labour, to encourage powers of observation and to bring in a little profit." These requirements may appear to be too severe. Anyhow, it can be affirmed that only in the new Vocational Middle School and in the Training School attached to it is there any hope of securing such a type of village teacher.

Our proposal, therefore, is that the Society should aim at establishing one such school for each large Mass Movement field, and should call for special educationists of first-class gifts of originality and leadership to take charge of these schools. The initial outlay for land, stock, plant and buildings may appear to be large ; but such a school is bound to

* That is, the ordinary public documents relating to village life, such as title deeds of property, boundary maps, Government summaries, etc. Inability to read these often places the villager at the mercy of the lower grade Government officials.

become more and more self-supporting as the industries become established. One great boon that the Home Churches can bestow upon these village Christian communities at the present time is to supply them with these Central Educational Power Houses.

(c) VILLAGE BOARDING SCHOOLS FOR GIRLS. In respect of girls, we do not at present recommend the inauguration of fresh institutions in those Missions where they exist already, as we have found that girls' education has been largely carried on along these vocational lines. In other words, owing to the initiative of the women missionaries, the industrial and domestic side of girls' education in the villages is being satisfactorily developed. If more stress can be laid on gardening and the care of poultry, we think that the existing institutions will fulfil all requirements for the present. But we want to draw attention to the great need for social service in the villages, a need which can and should be met by the women missionaries in charge of these village schools. There is great scope here for women who have a knowledge of social service and can quickly make themselves responsible for introducing it in the community, beginning, in however small a way, with the training of the girls in simple hygiene, infant welfare and nursing.

6. Supervision of Village Schools.

(a) THE SUPERVISORY TEACHER. The Commission on Village Education lays great stress on "supervision and after-care" of the village teachers. In one of the Society's Missions, with 550 schools and 1,064 teachers—men and women—nine supervisors are doing the work of supervising schoolmasters. In another, with 660 schools and 770 teachers, no provision is made for supervision. In this latter area, the pastor and the missionary are supposed to inspect the school work whenever they visit the village; but usually neither of them is an educationist; he is therefore unable to bring to the lonely village teacher that continuation of the Training School influence which is so indispensable for prolonged efficiency.

In certain Provinces Government supervisors render some assistance in the direction of after-care for teachers. With the Commission we say that "No government inspection that we are likely to have for many years will be adequate for the difficult educational situation presented by mission schools in mass movement areas. And government inspectors would be practically useless for developing the newer type of school—the school as community centre—demanded by the conditions of these areas. Missions must, therefore, co-operate in developing and maintaining a new type of rural supervisor or else go on with starving, struggling, failing village schools." We recommend, therefore, that wherever there exists in any area a large number of village schools, supervisory teachers (possibly Diocesan) be appointed, whose duty will be to keep in touch with the village teachers, maintain and improve the educational efficiency of the schools, and bring the best experience and the latest ideas and methods in rural education within reach of the most outlying village.

(b) **THE CHIEF SUPERVISOR.** But we feel that in addition to these supervisory teachers there must be some one chief supervisor of elementary schools in each mass movement area. Such a man will do a certain amount of inspection of schools, but this will not be his chief work. He must be far more an inspirer than an inspector ; his first duty will be to inspire and strengthen those engaged in village educational work. His headquarters will best be at the same centre as the vocational middle school and its attached training department. He will further arrange Summer Schools, to which every year teachers come in for at least a month's " refresher " course in education, and for conferences for the deepening of the spiritual life. He will also spend time in travelling around the countryside and gathering small groups of teachers together for retreats and for educational help, and he will see to it that they have the chance of obtaining and reading suitable literature to help them in their work. The supervisory teachers mentioned above will be selected by and work under this chief supervisor, who will be the chief authority of the mission in respect of village education. The provision of a directorship of this kind is an urgent need, and the Society should appeal for keen and consecrated educationists in England to render this help to the village missions of India.

(c) **REFRESHER COURSES.** The annual " Summer School " just referred to is an agency which has not hitherto been largely developed in our own Missions. Certain other Societies have put a great deal of money and man-power into such schools, and have found that they produce greatly increased efficiency and far-reaching spiritual results. The village worker labours under the disadvantage of having very few aids to the development of his intellectual and spiritual life. We suggest that it be made part of the deliberate policy of each Mission to establish " Summer " Schools, at whatever season best fits in with the exigencies of the work, where the men and women may be brought together for a course of instruction and inspiration in some convenient centre for a period of at least a month. This will necessitate central buildings to accommodate the workers for such a length of time, and a certain amount of help towards the expenses. Unallocated auxiliary contributions may be very legitimately utilised for this purpose. As already indicated, even supporters of individual workers will, we believe, understand, if it is put to them, that it is their privilege not only to give teacher-evangelists to village areas, but also to keep them continually keen and fit to do their work.

7. The Educational Ladder.

There is still one further requirement to complete the educational needs of mass movement areas. It is important that every Mission should provide an educational ladder, so that any boy or girl who manifests ability may have real opportunity to reach the higher grades of education. This implies for each area at least one high school where select Christian boys from the central boarding school will be able to enter and read on to the school final standard. Owing to the poverty of the parents it will be necessary, anyhow at first, to provide a good

number of adequate scholarships. And it is well worth doing for the sake of creating an educated Indian Christian leadership in the Church and the State.

It is sometimes argued that missionary offerings are not made to give higher education to a community, but to establish and build up a Church ; and that any diversion of missionary gifts for the purposes of high school and college education is unjust and unfair to the donors. The argument cannot be accepted as true. It is short-sighted policy to deny on principle to any Christian boy the opportunity for the greatest usefulness of which he is capable. "The best learning Western culture has to offer must be within the reach of any man who can use it." Any money spent in developing personality and fitting men for larger and fuller service for GOD and country is money well spent for the advancement of the Kingdom of GOD. The greatest gift that the Church in England can give to the Church in India is consecrated Indian leadership. And this contribution will never be given by following a narrow and partial view of missionary education. One of the best investments of the Society's men and money for village India to-day lies in the direction of the Christian Vocational Boarding School for the many, and the Christian High School opening the door to a College training for the selected few.

III. SOME PROBLEMS OF MASS MOVEMENTS.

1. Self-support.

If Mass Movements are to be dealt with on the line we have tried to lay down in the preceding sections, it is clear that the Church, or the Society that helps the Church, must be prepared for a large expenditure of money, at least in the early years of a Mass Movement. "The growth of a mass movement involves for a time a great increase in cost. The staff sufficient for evangelising becomes utterly inadequate when shepherding has to be added. On the other hand, there is reason to hope that, with its development, the community will advance towards self-support, thus releasing Mission funds for extension or for work in other areas." So says the Village Education Report, and we incline to agree with it. The sheer weight of numbers is an asset ; and in proportion to their income the infant village communities are far more generous givers for the support of their ministry than their more well-to-do brethren in urban areas.

(a) STATISTICS OF GIVING IN CERTAIN AREAS. The following statistics will show the gifts of the Christians connected with the C.M.S. for three of the larger Churches in South India (the figures are those of 1920-21).

		Baptised Christians.	Contributions.	Approximate rate per head.
Tinnevely		71,000	Rs. 111,000	Rs. 1. 9.0
Travancore		58,000	54,000	14.0
Telugu		40,000	30,000	12.0

Tinnevely had its movement half a century ago, and now practically provides the whole cost of its pastoral work and its Christian primary education. We should add, however, that the particular class affected here was never in the same servile condition economically as those in the two other areas.

Travancore, with a community three-fourths of which consists of poor Christians from the depressed classes, and one-fourth from the well-to-do Syrians, provides a large percentage of the cost of its pastoral work.

The Telugu Church, with its recent accessions of enormous numbers of very poor people, contributes a very good ratio per head, and with Government grants-in-aid meets 50 per cent. of the entire cost of all Pastoral work and all village education. We rejoice at these signs of encouragement, and realise that this result is due to the earnest work in this direction of both European and Indian workers. There is evidence to indicate that the Christian communities in the areas worked by the Society are in this respect distinctly in advance of other neighbouring communities of Christians.

(b) THE FINANCIAL BURDEN ON THE FOREIGN MISSIONARY SOCIETY. In spite of this commendable generosity seen among Indian Christians in some of our Mass Movement areas, the burden of financial responsibility resting upon the Church Missionary Society is still very great ; and at least for some time to come it is likely to increase rather than otherwise. As new villages come over, new teacher-catechists will be needed for them ; as the community increases rapidly, larger subsidies to the support of the Indian clergy become necessary ; the provision of vocational education and the training of teachers will cost capital and recurring expenditure ; the supply of scholarships for higher education and of supervisors for village education forms part of the programme of work ; and all this costs money. The progress of a mass movement involves for a time great increase in its cost. There is no cheap remedy for the evils wrought upon these communities during many centuries of criminal neglect ; we strongly plead, therefore, " that the hope of ultimate self-support will not blind the Society and its supporters to the fact that for the attainment of this end a large increase in immediate expenditure is necessary. To grudge this is a penny-wise, pound-foolish policy, besides being a grievous wrong to the multitudes of poor people who have put themselves under our care."

But while fully believing this, we are also convinced that those in the field who are responsible for this work must recognise limitations in the funds which they look for year by year from foreign sources. We have sometimes failed to find any thought-out policy which is based on the recognition of this principle. Any mass movement policy which does not take account of a limit, above which financial assistance from abroad cannot be expected, is failing to face realities. Good statesmanship thinks out a complete policy within definite financial limits. We therefore desire to appeal to the Church and the missionaries in India, alike for the sake of the spiritual welfare of the community they are building up, and in view of an inevitable limit in financial contributions from the

Home Church, to plan their work and its extension in the Mass Movement fields with this thought ever before them. The unlimited flow of money from the West might be a curse and not a blessing. It is even possible that sometimes a cut in the Society's grants might bring more help to a district than an increase of it. We do not say this in order that the English Church may give less, but that the Indian Church may give more, and may thus receive, equally with the English Christians, the spiritual grace that is the reward of giving.

(c) METHODS FOR INCREASING SELF-HELP IN THE YOUNG COMMUNITIES. We suggest then some ways in which this "grace" may be still more cultivated in the Churches in the Mass Movement areas, thus indirectly releasing for other fields and needs money employed now in their behalf.

(i) It is very desirable that the people should be expected to provide at the very outset some share of the cost of their instruction in the faith. The gift of the teacher's house, or at least a site for his house, and the offer of free labour to erect it, are almost always possible, and have been successfully attained in most fields. The method is a healthy one, and should be increasingly developed.

(ii) We also think that wherever at all possible the new converts should be expected to give a portion of the upkeep of the teacher-catechists in their village. Where this is not done from the first a wrong start has been made, and it will be difficult afterwards to counteract the harm done. There have been a few instances where the people have given food or grain to their teacher when he was unmarried, each family undertaking the responsibility for one day in every week or ten days. This is probably only possible during certain months of the year; even so, it is good to give the people this opportunity.

(iii) Primary education must be made free. But this does not mean that the village school can produce no income. The villagers may be asked to give a plot as school garden, and also to assist in cultivating it. The children may be employed to collect or make marketable articles (*e.g.*, the making of mats, fans, baskets, ropes, leaf-platters, etc., and the collection of cattle manure), and thus to add their little contribution towards meeting the cost of the school. Indirectly, this will create new interests in the children and widen their practical knowledge.

(iv) In the Boarding Schools the boys and girls are usually made to pay some fees. It is possible that in some of these the rate charged is too low. It is healthy for the people to know how much it costs the Mission to educate, feed and clothe a child at one of these schools. The fees should vary according to the capacity of the parents. Poor parents may contribute something through gifts in kind, *e.g.*, grain, poultry or sheep. In the Vocational Middle School of the new type there will be abundant facilities for children to earn a portion of their maintenance.

(v) It is desirable that those who have received the benefits of a Middle or High School education should be given opportunities of contributing a little portion of their income to the support of other boys or girls in the institutions. We found that in one mission four teachers who had received a free education in the Boarding School were, in

combination, supporting a younger boy in their old school. If such custom became general, nearly 25 per cent. of the children in the school would in course of time be supported by "old boys."

(vi) Moreover, the gifts of the people should be encouraged by the adoption of methods which readily appeal to the Indian mind. Monthly subscription books do not inspire enthusiasm. To ask a monthly contribution for a pastor's fund savours too much of taxation. An indigenous missionary society receives thousands of rupees by voluntary gifts, but these are not contributed by way of regular subscription. Church bags, for setting apart a handful of grain or flour every time a meal is cooked, have been tried in many places with great success, and there is still room for development in this direction. In the Hindu religious system the poor are not by any means the most backward in contributing to the upkeep of village worship and even of temples. The great thing that appeals to the Indian mind is not compulsory assessment, but voluntary offerings. An assessment of one anna would be grudgingly given, where a thank-offering of one rupee would be most devoutly offered on the Holy Table.

(vii) Harvest Festivals and Harvest Offerings appeal very much to agricultural people, and here the practice of the Jewish Church, which made the ingathering of the three principal crops of Palestine the occasion of festival and offerings at the central shrine of its faith, is an example which may well be imitated in India. When such festivals—one or two each year—are made the occasions of religious rejoicing and social fellowship, a healthy diversion is introduced into the monotonous lives of the people, and they will joyfully bring a portion of their Harvest gleanings or wages to offer before GOD in the largest church in the district. One small district of about 600 very poor people recently reported the receipt of Rs.260 in connection with its Harvest Festival. Every household was encouraged to bring a chicken or some grain; all the men in the village joined together and offered between them one sheep; some brought sucking pigs; many offered a portion of their harvest wages; some gave baskets; women supplied simple flour cakes—everyone eagerly contributed something. The gratification and joy of the pastor was only exceeded by that of the people who made the offerings.

(viii) The Village Education Commission speak of a hopeful attempt made to attain self-support along another line. Lads who have been trained in a vocational school to be weavers, carpenters or farmers, are appointed honorary evangelists in charge of village congregations. The mission provides them with a house and with a small farm or industrial plant. They maintain themselves by their labour and minister to the congregations in their leisure time, while they and their wives keep a night school. Where Vocational Middle Schools are established, we wish to see a large number of small villages served by self-supporting honorary workers, relieving the mission of a whole-time paid agency. This is one of the ways in which such schools will help to reduce the number of paid workers.

(ix) Another experiment of a different kind has also come to our

notice. Villages are not provided with teacher-catechists, but all instruction to new converts to prepare them for Holy Baptism or Confirmation is given by a band of itinerant preachers under the direction of the missionary. Elders in each village are made responsible for the care of the people ; they are taught certain lessons by the missionary which they in turn teach to the villagers. The unmarried missionary shares his stipend with his Indian fellow-workers, themselves also single men, and they all move about from village to village to inspect and encourage the people, and especially the elders. The simplicity of this method and the sacrifice behind it are exceedingly attractive, and ought to be a model to others. It must be admitted that the children of this community do not get any education unless it be in Government schools. At the same time, we have here one method of tackling the beginnings of a mass movement without large outlay of money.

(x) Another somewhat similar experiment may also be mentioned. In one small Mission a strong missionary-hearted Indian worker of superior calibre and spiritual life is placed at one large central village. He spends his time in preparing the people for Holy Baptism, and also in teaching one or two of the keenest young men of the village at night school to read and to conduct services, and to lead the people in the evangelisation of the neighbouring villages. When the people have been baptised and confirmed, and have become a congregation with communicants, this worker moves on to another similar central village, leaving the first congregation in charge of the lads whom he has taught. This is always an experiment worth making. In view of the illiteracy of the village areas, the time spent in a single village centre will be not less than 18 or 24 months. The progress, therefore, will be very slow, and the method is unsuitable for an area with a strong movement. But it builds up congregations without involving ever-increasing cost to the Mission. The capture of honorary lay work for the care of congregations on any large scale has yet to be attempted.

These are some of the suggestions we are able to make from our study of C.M.S. and other Mass Movement fields. Any experiment tending to bring about progressive reduction in the recurring expenditure of the foreign Society is most valuable at the present time. Future Mass Movement surveys and appeals will do well to set forth their programmes and plans accordingly.

2. Economic Uplift.

No great advance in self-support will be made in most Mass Movement fields unless steps are taken to improve the earning power of the people. No agency trying to care for the spiritual welfare of a community can ignore the community's other needs.

(a) For indeed it is patent to the most superficial observer that the economic improvement of these people is something that cannot be neglected by the Christian Church. There is no country in the world where the Church has to deal with an economic slavery comparable to that existing in the mass movement areas of India. In China a man's labour is worth his keep anywhere. In most parts of India a whole day's labour of

the field labourer is insufficient for one good meal for his whole family. The wife and the children have therefore to work to help in providing the family even with the bare necessities of life. Naturally they are compelled to go into debt for anything beyond their scant daily fare. Famine, unnecessary ceremonies, injurious habits, etc., add to the misery. Any one who works among these people cannot ignore this condition and cannot shirk the responsibility. The most common causes of poverty among the outcastes of India may be summarised as follows : drink, extravagance, laziness, improvidence, useless waste in social ceremonies ; low wages, debt with high interest, exploitation owing to ignorance ; conditions resulting from famine and epidemics, hopeless ancestral debt leading to perpetual serfdom ; increase of population without a corresponding increase of production ; unremunerative caste occupation that hardly pays in these days of modern factory competition.

(b) Efforts for the betterment of the economic condition of the people actually succeed in benefiting them only in proportion to their development in character and discipline. The weaving expert in Madras has admitted in his official report that the fly-shuttle handloom becomes an undoubted success among Christians because these alone by their sober and regular habits have the discipline and character to make the experiment a success. The development of character is an important step towards the economic emancipation of these people. Temperance work, training of workers and their people in industrious and frugal habits, teaching the younger generation the dignity of labour and the importance of regular work—all these constitute moral assets, the creation of which should in no wise be neglected.

The suggestions for economic improvement given in the Report of the Village Education Commission need special men to work them out. Co-operative credit societies, farm colonies, agricultural demonstrations, community welfare work, industrial enterprises and factories—all have to be employed in this task of developing the material well-being of the people. But such activities postulate men and women specialists, set apart to explore, develop and work out possibilities along this line.

In the meantime the Society's missionaries engaged in mass movement areas are alive to the general need, and are attempting various methods to assist the people. Some have laid themselves out to help them to secure grants of agricultural land from the Government. Some have started agricultural settlements. A few have organised and are running successful industrial enterprises. Others have helped in co-operative credit schemes. A few threw themselves into the recruiting campaign during the war, not only as an Empire service, but as a direct means of uplift for their people. In consequence of efforts of this kind by enthusiastic missionaries in certain areas, distinct growth is noticeable in the prosperity of the people.

On the other hand, we cannot say that this aspect of the mass movement work has everywhere received as much attention as it deserves. It was told us in one area that after fifty years of missionary work among outcastes the economic condition even of the Christians showed hardly

any decided improvement. We believe that the time has come when the Christian conscience of the leaders of the Church, both Indians and Europeans, must be quickened with regard to evils such as this.

(c) Finally, it is our duty to point out certain dangers and pitfalls to be avoided in regard to all efforts after economic uplift.

(i) No industrial or agricultural project should be inaugurated which tends to destroy or disguise the essentially spiritual character of Christianity. Efforts after improving the material welfare of the people must always go hand in hand with a strong spiritual work.

(ii) In all land-schemes care should be taken that the Mission or the Church does not become the landholder with the Christians as its tenants. A permanent relationship of landlord and tenant has been found to be incompatible with that of teacher and disciple. (See *Varia*, p. 110.)

(iii) When enterprises for bringing in money to the community are organised, the greatest care should be taken to see whether the particular enterprise proposed would depend upon foreigners to run it, and whether its continuance would depend upon a foreign market. In these days when home industries are encouraged by Indian politicians, it is very important for missions also to cultivate and encourage indigenous industries. If an export industry that is remunerative can be built up under Indian management, there is no objection to it. One such instance has been brought to our notice.

3. The Absence of Medical Knowledge or Aid.

Medical relief, even of the simplest kind, is out of the reach of most villagers. Hence almost the greatest boon which Christian Missions can grant to the masses living in the villages of India is a Hospital or Dispensary. It is appalling to see the preventable diseases and the needless suffering and pain which exist in villages. Sometimes premature death is the outcome, yet oftener partial or permanent disablement. The depressed classes are among those who suffer most, alike because of their ignorance and their poverty. Sicknes and superstition stalk hand in hand through the village communities.

(a) More than others the outcastes are slaves to superstition, and are prone to use witchcraft, exorcism and incantations in times of sickness. The women, even when they become Christians, are often long before they throw off such superstitious practices, and it is some of these customs which are responsible for the terrible loss of infantile life, and the avoidable suffering which mothers undergo. To such a people the scientific treatment of disease means a real loosing from the bondage of the evil one. For the mass movement Christian the missionary doctor is as much an evangelist as is the preacher or teacher. The mission hospital might truly be called a "community centre," for it stands as a centre for united service, and serves as an object lesson to demonstrate and visualise the Gospel message of love and compassion for all—caste and outcaste peoples alike.

(b) The Village Mission Hospital should provide short courses of instruction for evangelistic workers in First Aid and like subjects. Where it is a Women's Hospital one of its chief aims should be the training

of women helpers, as we have recommended elsewhere. A knowledge of the tremendous physical needs of the people in the mass movement areas makes us wonder why Societies have not hitherto done more in this direction.

(c) We saw in a certain mass movement area a village hospital of very simple construction, in charge of a well-qualified Indian lady doctor, making itself the centre of light and life for miles round about. In the same Mission the senior girls of the boarding school were given practical training in home nursing and the care of infants, so that when they went out into village work as wives of teachers they might convey these blessings to their Indian sisters. One doctor in charge of such a work could train men and women who would go through the villages in a medical and evangelistic campaign.

We would call the attention of the Society at home and of the missionaries in India to this much needed and glorious work, so closely in imitation of the Divine Healer's ministry.

4. The relation of a Mass Movement to the Church in that area.

There has been a tendency in some of the mass movement areas to maintain the new congregations as a separate entity apart from the older established communities and congregations. The result has been detrimental to the spiritual life of both. We even found ludicrous instances where the older communities were described as "Indian Christians," and the infant village communities as "mass movement Christians"! Any such cleavage, if allowed to grow up, must end in deplorable results. A few hints may be given here for the avoiding of such mistakes :

- (i) If there is already a church in the area of a mass movement every effort should be made to enable the older Christians to take an interest in the movement. They should be invited by the missionary to share his responsibility for enrolling the new converts, arranging for their instruction, and finally accepting them for Holy Baptism.
- (ii) When there is an organised parish council or district council in the area, that body ought to be called in to co-operate with the missionary in the matter of location of workers, opening of new out-stations, and all the various developments of work.
- (iii) As soon as the first batch are baptised in any village or group of villages, village *panchayats* should be organised and given responsibility in such matters as community discipline, the village contribution towards the teacher's salary, the recommendation of adults for baptism, voting charities, etc.
- (iv) Every endeavour should be made to associate Indian clergymen with the missionaries in the work, both in order to increase the links with the older congregations and for the other reasons stated earlier in this section of the Report. When there are such Indian clergymen attached to an area, they, and not the missionaries, should ordinarily administer Holy Baptism.

- (v) All differentiation in missionary literature of village and urban communities in terms of "mass movement" should be avoided. "Mass movement" congregation, "mass movement" school, "mass movement" boy or girl—might soon come to mean low caste.

5. Caste.

The problem of caste in the Church is more acute in communities brought in through mass movements than in those made up of individual converts. In the latter the few who come out from different social strata are compelled by the nature of the case to find their new society and fellowship in communion with one another. Inter-caste marriages are, therefore, forced upon them, and they are soon emancipated from the jealousies and bitterness of their old caste prejudices. The case is different in community movements. When a large number of one caste come in together it is possible for them to confine their social relationships within their own circle, and this often leads them to maintain their separate entity within the Christian Church. When, as is sometimes the case, the movement is from two communities in the same area, communities that had very little in common before, and—which is worse—communities that had perhaps been for generations at enmity with each other, this social cleavage and hostility tends to be brought into the Church also. When different adjacent Christian Missions are each ready to accept into their fold one of these different castes, the separation is complete and permanent, the old caste bitterness now being fortified and protected by ecclesiastical and theological cleavage. What, then, is the remedy?

The Church is the Body of Christ, and the Body is one. In Christ there is "neither Jew nor Greek, neither bond nor free; all are one in Christ Jesus." If the Church in India ever countenances caste in the Church, so far it must be reckoned a failure. This being so, we may indicate the line the Church ought to take in this matter.

(i) Wherever two missions or ecclesiastical bodies labour in the same region, it is of the utmost importance for them to restrict their operations to strictly defined territorial areas, and not to follow the cleavage line of castes, each body working among a separate caste, and thus involving the respective caste communities in caste feuds. Unfortunately, this blunder has already been committed by some Missions. It is the duty of the Church and the missionaries to watch such overlappings and strenuously to stop them before the evil gathers further force.

(ii) Within any particular Church or Mission the clergy and the councils concerned must constantly watch and rigorously suppress all manifestations of the caste spirit in Church matters. There are many ways in which this spirit may be shown. Christians formerly belonging to different castes may refuse to worship together in the same Church building; they may be unwilling to let all children study together in the same day school or eat together in the same boarding school; they may dislike the ministrations of teachers, catechists or pastors who did not originally come from their own community; they may refuse the

Sacraments from clergymen not of the same origin as themselves. Workers may be unwilling to labour and live among people considered inferior to them, and may look with jealousy and dislike upon those from whom their fathers or grandfathers differed in caste. Councils may be too timid to propose the advancement of men of certain communities to the Ministry in the Church. All these things have to be watched and dealt with firmly. Mere social conventions indeed need not demand the Church's intervention, and therefore it is not expedient for it to employ coercion about eating and drinking and marrying. But the Church ought to be insistent upon the oneness of the Body in all Church matters, and clear teaching and firmness are sure to win in the battle against pride and prejudice. Interference with social conventions has sometimes in the past created resentment and kept alive the spirit of caste. The Spirit of Christ is the one sure antidote to caste.

(iii) The habit in some parts of separating Christians of the mass movement areas from the older Christians, and of having separate boarding schools for each class, is also apt to crystallise into caste lines. This is one additional reason why the new congregations should be linked with the old wherever these are found. As regards boarding schools, even if such a separation should be necessary at the early stage, some sort of combination will be found to be the sound policy in the long run. If these tendencies are ignored now, the curse of caste may work its havoc all unawares.

6. Auxiliary contributions.

Much of the Mass Movement work in some of the areas has been greatly helped by private individuals or bodies at home through generous gifts known as "Auxiliary Contributions," that is, additional contributions for special work paid into Salisbury Square to be spent over and above the Society's sanctioned budget. The Mass Movement has captured the imagination of the Church in England, and we are thankful to have seen with our own eyes the immensely increased work that such gifts have made possible in all the fields. Much of the ingathering and shepherding of recent years would have been absolutely impossible without these generous gifts. We earnestly hope that this interest will be deepened, and continue to grow in the coming years. At the same time, we must confess to very real anxiety in regard to certain aspects of this method of subsidising the work. There is danger, for instance, lest the gifts should be so applied that healthy self-support is not called forth either in the building of village schools and churches or in the support of schools and teachers. As auxiliary contributions affect not only Mass Movements but all the Society's work in varying degrees, our suggestions in this matter are recorded under the heading "Auxiliary Contributions" in another part of this Report (p. 115).

7. Co-ordination of Method and Policy in each area and throughout India.

In our visit to the various mass movement fields we could not but notice the loss that had come to the work through the attempt of each

field to think out its problems and methods by itself, groping towards solutions through many mistakes and with hardly an inkling that some of them were already being solved successfully elsewhere. Even the missionaries in a single mass movement area sometimes failed to maintain touch with one another for the establishment of a common policy. The mistake could have been avoided if the missionaries who were engaged in this particular form of work had come together periodically for consultation. Each field has many things to learn from the experience of other fields. We feel that periodical conferences of responsible men and women representatives from all the mass movement areas should be arranged for by the C.M.S. Mass Movement Commission or some other central body, and that money spent in bringing such men and women together should be considered a valuable investment in mass movement work.

IV. CONCLUSION.

We have now come to the end of this section of our Report. Millions of outcastes are accessible to Christian influences to-day, and with proper effort may be gathered into the Church in the present generation. We appeal to the Church at Home and the Church in India in the words that have been quoted in one of the mass movement appeals :

“ The experience of the past serves to show that, if adequate funds and workers are forthcoming, it will be quite possible for the Church to gather in all those who are still outside, rescue them from their present state of bondage and degradation, elevate them socially, morally and spiritually, and make them an effective instrument in the evangelisation of India. But this is a vast and expensive enterprise, and if it is to be carried to a successful issue in our generation, it will tax to the uttermost the main energies and resources of all our Missionary Societies. It needs the best men that the West can give, the best Indians the Indian Church can produce, and the most adequate equipment money and organisation can provide. If it is attempted in a feeble and half-hearted way, the enterprise can only end in disaster and reproach. If it is achieved thoroughly and well, it will revolutionise the social life of India and form a witness to the power of Christ such as the world has not seen on a large scale for the last thousand years.”

NOTE “A.”

CANDIDATES FOR BAPTISM.

1. A few hints in regard to the Instruction of Adult Village Converts.

(i) Memory lessons should not be required of adult converts. They have passed the age for memoriter work. Any attempt to teach lessons by heart will make religion mechanical and unreal. This rule should be applied to the teaching by heart of even the Lord's Prayer, the Ten Commandments and the Creed.

(ii) Modern educational methods must be applied to religious teaching in village congregations, *e.g.*, the question method, learning by doing, use of stories and pictures and songs. The parables and miracles written in very simple village dialect as action-songs are proving great favourites in one area. The women sing these with an interest and keenness that we have not noticed elsewhere.

(iii) Much of the teaching may be imparted through lyrics and stories. History, folklore, philosophy and religious precepts are all preserved in India in poetry. It may be truly said that there is not a village where the *Mahabharata* and the *Ramayana* are unknown through vernacular lyrical literature. It is the duty of Christian writers increasingly to adopt this method for imparting Christian instruction.

(iv) Indian music and the use of Indian musical instruments at public worship ought to be encouraged and developed. The *dolak*, *mrudang*, *chitar*, cymbals, *vina* and other Indian musical instruments ought to be consecrated to Christian worship.

(v) In all teaching the principal aim must be prominently kept in mind, namely, that of cultivating faith in and fellowship with God through Jesus Christ and of developing Christian conduct and Christian witness.

2. Outlines of a four-fold course of Instruction of Adult Candidates for Baptism.

(i) Proper definite instruction on *Prayer* both in private and public must be the foundation of all teaching. Something living and true will thus take the place of the people's attachment to and dependence upon their old gods. It is a great gain if they can be made to approach the Heavenly Father like children and tell Him in their own simple language all their wants. Very simple and definite instruction may be given on Prayer, *e.g.*, when, where and for what we may pray. These lessons may be illustrated very profitably by the Prayer parables of our LORD. Men and women may be allowed to pray at occasions of public worship. Prayer before and after meals, prayer first and last in the day, prayer at the inauguration of all agricultural operations, prayer at all family events and family reunions, etc., ought to be taught and practised.

(ii) A second course must be on *the Life of Our LORD*. "Christianity is Christ," and the convert should have Christ so lifted up before him as to call forth the response of devotion, sacrifice and service. This cannot be done simply by teaching the story of the birth of Christ, or a few isolated incidents in His life, but only by placing before the converts a full conception of our LORD's life, teaching, death, resurrection and ascension. The resurrection of our LORD took a much larger place in the teaching given by the Apostles to early Christians than it does now (see an epitome of St. Paul's teaching in I Cor. xv. 1-8). A good lyric containing the principal events of our LORD's life, with typical miracles and parables, and an account of the Appearances and the Ascension and the Great Commission might be a very useful vehicle for this course of instruction.

(iii) THE APOSTLE'S CREED. This has been, at least for fifteen centuries, the baptismal creed in the West, and has the advantage of containing the essential articles of the faith in a simple form. This, too, is best taught, not as a memory lesson, but by a series of expositions illustrated by Bible incidents. In one field the Creed has been split up into fifty-two articles, embodying a single truth for each week of a year.

(iv) THE BAPTISMAL SERVICE. Instruction regarding Baptism may be given in the month immediately preceding its administration, and may be used as an opportunity for explaining the things to be renounced by the candidates, and the meaning of the rite itself. Under the former, all forms of idolatry, demonolatry, witchcraft, ought to find plain treatment, and they should have equally clear warnings against the maintenance of caste distinctions and laxity in marriage relationships and marriage laws, so that they may count the cost fully before accepting baptism. A summary of the Commandments in their New Testament form may also be taught as giving the law of the Christian life.

NOTE "B."

CANDIDATES FOR CONFIRMATION.

Outline of Instruction for Confirmation Candidates who have been baptised as adults.

(i) The first lesson should remind the convert of the meaning and the obligations of the Sacrament of *Holy Baptism*. This will include (a) a recapitulation of the baptismal vows, and (b) an examination into the convert's loyalty to those vows in their many practical applications.

(ii) This will naturally lead to instruction in the personality and office of the *Holy Spirit*; and the convert may be familiarised with some of the most helpful passages regarding the gift of the Holy Spirit (e.g., Luke xi, 13; Matt. vii, 7; Rom. viii, 26, etc.).

(iii) Some introduction to the rite of *Confirmation* will follow this. The apostolic practice and its significance may be told in narrative form.

(iv) The full *Christian life in the Spirit* must also be explained. Possibly this is the best place to teach the Commandments, and the deeper and Christian interpretation given authoritatively by Our LORD, I Cor. xiii; Gal. v, 16-26; Acts i, 8, may be remembered also in this connection.

For most adults this is sufficient, and this may be all that is practicable. A real grasp of these Divine truths, a confession of weakness and failure, and an honest desire to seek by daily prayer the help of the Holy Spirit, will constitute a fuller preparation for Confirmation than learning by heart the whole of the Catechism.

Training of the Clergy

THERE is one Theological College at Calcutta for men of University status, under the Episcopal Synod of the Province as the Supreme Governing body. It is a question whether its present locality and character are such as to fulfil the ideals of a Theological College for the Church in India. We believe, in any case, the Church will soon demand two Colleges, one for North and another for South India, to meet the needs of University men from all parts of India.

For men of lower educational attainments theological training must be provided by the dioceses themselves. At present it is entirely in the hands of Missionary Societies, though the C.M.S. work in this connection has during recent years been reduced to a minimum. In some vast village mission areas the Society is doing little or no clergy training work.

We recommend that in future such Schools should be diocesan in character, and not Society institutions; otherwise the Missionary Societies will be furnishing the Church in India with men trained in separate water-tight compartments, exactly as is the case in England, without any attempt being made for each type to make its individual contribution to the development of the whole Indian ministry. We recommend, therefore, that should Diocesan Councils institute Diocesan Clergy Training Schools in each language area, the Society should join in such efforts and assist the Dioceses with men and money, so that the evangelical contribution of the C.M.S. may not be left out. In all such efforts, care should, of course, be taken that the use followed and the teaching given in the School be such as to enable the Society and its men to take their proper share in its life and work.

From our observations of many such schools throughout India in connection with the Anglican and other Churches, we may offer the following points as suggestions for such diocesan schemes:

(a) Such Schools should be located in village areas, so that there may be full opportunities for practical training in village work. Moreover, it is undesirable that village men should be brought into city life with all its social requirements. This makes them acquire expensive habits, and often unfits them later for simpler conditions. It is a common experience that these men get into debt during their training course, because they cannot keep themselves in a city in ordinary comfort on the stipends provided.

(b) The habit of devotion and worship should receive particular emphasis in the life of the School. The Head of the leading Arya Samaj College in India told some of us that that College aimed not at teaching students religion, but at helping them to live it. "Religion is a matter of life," said he, "and not a matter of knowledge." How often has there been a tendency even in Christian Divinity Schools to forget this! When some of us went to the *Gurukula Maha Vidyalyaya* ("The great temple of knowledge"), on the banks of the

sacred Ganges, located in the heart of primeval forests and surrounded on every side by the beauties of nature, the conviction was irresistible that here was something that appealed to the Indian devotional mind. The Christian Church may well take the hint and deliberately aim at providing her sons with similar "Temples," with similar atmosphere for religion and devotion !

(c) The study of the Bible and Prayer Book in the vernacular is also of primary importance. The Vernacular Bible is what the students will use when they go out into the villages ; that is the rendering that they will be called upon to explain and expound and amend if necessary. Students who have the advantage of some English knowledge may use it with great advantage by comparing the Vernacular with English versions, and reading English commentaries. But these two subjects must themselves always be studied in the vernacular.

(d) This means that the men in charge of such colleges must either be Indians or men who are efficient in the vernacular, and—we would add—have experience of village work. The training has often been deplorably inadequate because of the lack of this. No one should undertake the training of village clergy who does not himself thoroughly understand village work.

(e) In addition to the usual subjects taught in such Colleges, we are sure that a study of the economic and social conditions of village areas and of ways and means of improving them may be taught with great advantage. Opportunities should be afforded to the students for investigation and practice along these lines. They must learn by doing.

(f) Non-Christian religions, too, should have a place in the curriculum. Knowledge of, and sympathy with, higher aspects of Hinduism and Islam will enable the students to help in a very effective way the educated and thinking men belonging to these faiths. Popular religion they know, but frequently they have not come across much of the philosophical and mystical aspects of higher Hinduism and Islam.

(g) The training of the wives ought to receive great emphasis. The pastor's wife, by her education and position, will often in village areas be the leader of the village women. It is important that she should know her mission and be equipped for the position. She wields an influence that cannot be gauged merely from her education and her innate modesty. Where the pastor's wife is not equally keen on pastoral work, the position and influence of the pastor is very meagre indeed. Hence the importance of her special training.

(h) In addition, it is desirable that ordination candidates should have some training in first aid and hygiene, simple medicine, community welfare and village economics. Their wives similarly ought to be taught the elements of mother-craft and child welfare.

(i) Above all, the character and influence of the Clergy Training School will depend upon the man at the head. It is possible to have

Divinity Schools, teach men theology, and to secure good passes in the examinations, and yet not to make them centres of life and inspiration to the Indian Church. The Church to-day needs men, whether Indian or European, who can call forth from Indian Christians all their latent wealth of religious devotion and self-sacrifice. The heads of these schools must possess the spirit of the true Guru. Their high ideals, their noble self-abnegation, their pure character, their deep spiritual life must be such as to carry contagion to their disciples. If the Society can help in providing God-inspired leaders for Schools of this type it will be making one of the biggest contributions in its power towards the evangelisation of the East. We earnestly trust that it will recognise and use its great opportunity.

Catechists

THROUGHOUT our visits to the several Missions we have been compelled by what we have observed and learned to consider very carefully how far in future years the Society should carry on, or help the Church to carry on, evangelistic and often pastoral work through the agency of Catechists. In the past Catechists trained by the Society and engaged in evangelistic and pastoral work have done much work of great value, but we feel obliged to make certain criticisms and to add some proposals.

1. There is at the present time a large number of Catechists who are ill-qualified for their work, either intellectually or spiritually.

2. This is not so much a criticism of the men as a criticism of the system which has failed to call forth men with vocation, or to train them adequately, or to give needed spiritual and intellectual assistance as they continue in their work. Such men may sometimes positively hinder the progress of the Gospel which they are paid to preach.

3. A considerable number of Catechists supported by the Society are acting as curates to Indian Pastors, and are utilised for work which ought not to be done by men set apart to do spiritual work. In all such cases we feel that they ought to be supported by the Church, and should cease to be supported by the Society.

4. The day for the work of the old-time Catechist in the cities is past. They are largely failing to attract the people and to win converts. This is one of the results of the new conditions in India.

5. Men of the new type who are in some Missions called Teacher-evangelists, who take care of a school during the day, and do pastoral work in the congregations in the evenings, have much more chance of occupying their time usefully than men who do nothing but go their round to preach the same thing over and over again day after day.

6. In some places men selected from among the Teacher-evangelists are employed by Church Councils as Catechists or quasi-Pastors over groups of villages which, in due course, ought to have ordained Pastors. We feel that in such cases it is desirable to give such selected men a short course of training before they are given such positions of responsibility.

Co-operation and Co-ordination of Men's and Women's Work

INVOLVING C.M.S. RELATIONSHIP WITH
C.E.Z.M.S. AND Z.B.M.M.

WOMEN'S work in connection with the C.M.S. is carried on through different agencies in various parts of India. In some places it is in the hands of our own women missionaries ; in others they retain some or all of the educational work, leaving the evangelistic work to the C.E.Z.M.S. Again, in some cases we deliberately abstain from all women's work, leaving it to the C.E.Z.M.S. or the Z.B.M.M. But, whichever of these methods is used, there seems to be a lack of any co-ordinating policy with the rest of the work of the place or district concerned. Even in respect of exclusively C.M.S. work several times we found C.M.S. missionaries engaged in zenana visiting in a city and superintending schools for non-Christian girls of the upper classes, without taking cognizance of the fact that no Christian influence was being brought to bear simultaneously on the menfolk of their pupils ; whereas in other cases no work was being done among the women connected with the boys of a Mission School in the same locality. We would urge that the efficient working of a Mission or Station demands that the work should be co-ordinated ; where, for instance, there are schools and colleges, the homes should be visited by zenana workers, so that the appeal of Christianity should be concentrated and whole families reached at the same time. The work among either men or women, if carried on without due co-operation, loses much of its value.

This condition of things is even worse where the women's work is being done by one of the other Societies. The original policy of the C.E.Z.M.S. still seems to obtain with them in several dioceses, viz., that of doing only evangelistic work without further shepherding the Christian women of the congregations, helping them forward in their spiritual life, and leading them in the work of evangelising their own people. This becomes accentuated when the C.E.Z.M.S. is working among the higher classes in a district where the C.M.S. has most of its work among those of lower castes. The C.E.Z.M.S. usually works independently by means of its own Ladies' Conference, with more or less shapes policy, the official correspondence with Headquarters being carried on through the C.M.S. Secretary, who acts as Hon. Secretary to the C.E.Z.M.S. The relationship with C.M.S. is, therefore, chiefly through the Joint Secretary ; but, while he is acting in a dual capacity as Secretary of the two Societies, this does not necessarily involve much relationship in policy. This applies less to the Punjab, where there is a joint C.M.S. and C.E.Z.M.S. Women's Committee ; in certain other Missions, too, the C.E.Z.M.S. is represented on the C.M.S. Conference.

It must be remembered that the women's work in the C.M.S. is largely confined to the education of Christians, and that the lack of common policy results in serious inefficiency in the work as a whole. In some cases we find the C.E.Z.M.S. following up new openings without any consideration as to whether the C.M.S. will be able to consolidate the work or whether the work will remain "in the air," when the same resources would be of much more value if related to some common policy. In the same way, the C.M.S. may frame its policy without much consideration of the resources of the C.E.Z.M.S. In some cases, where it is understood that the C.E.Z.M.S. is responsible for the women's work, there is even a fear expressed lest the C.M.S. should interfere with this prerogative. In the case of the Z.B.M.M., owing to its not being an Anglican Society, these difficulties are even more obvious ; but of both Societies it may be said that the degree to which their members acknowledge any local authority is often little more than nominal.

The work of Missions as a whole suffers from this unrelated position, because the splendid resources in the shape of women missionaries of these Societies are not always available towards a commonly accepted plan of campaign, and the result is that some of the best women missionaries are not in the posts where they are most needed.

The relationship of the C.M.S. to both these Societies, and the formation of a common policy, would probably be easier if each had its own Secretary working in close conjunction with the C.M.S. It is for them to determine whether they would have a general Clerical Secretary or Secretaries ; but locally the Secretary would, with advantage, be one of the missionaries, who would be able to represent their point of view on Conferences and Committees in a way that the C.M.S. Secretary is not able to do.

The sense of responsibility of the Indian Church in the matter of evangelisation is seriously jeopardised by this want of relationship of women missionaries to the Church and the Diocese. Where the Bible women are the paid agents of a Society, and work under its control instead of that of the local Church, the idea almost inevitably takes root that it is the duty of the Foreign Society, and not of the Church, to evangelise.

Besides this, the attitude of the woman missionary to the Indian pastor in a district is frequently one of entire independence if not actual superiority, rather than that of the woman worker who looks to the clergyman as at least in some degree the leader of all the work in the parish.

If the C.M.S. transfers much of its work to the Dioceses, not only should its own women missionaries come under Diocesan control, probably involving Licences from the Bishop, but we venture to suggest to the C.E.Z.M.S. that it likewise should consider the desirability of taking its place as part of the work of the Diocese as a whole. This would probably involve that Society working under the same conditions in India as are now proposed for the C.M.S. We further wish to suggest to the Z.B.M.M. that its Anglican members should similarly come into line with diocesan organisation.

Payment of Indian Workers

AS instructed by the Parent Committee, we have made enquiries throughout India on the subject of the remuneration of Indian workers employed in connection with the C.M.S., and report as follows :

1. The Facts.

In respect of secondary and higher educational workers the position is fairly satisfactory. In British India the Government usually sets a good standard, and subsidises aided institutions to enable them to conform to it. There are instances in Mission Colleges where Indian Christian professors receive, according to the rates laid down by Government, larger salaries than some of their English missionary colleagues in the same institutions. In certain village areas, however, particularly in Native States, the teachers are very poorly paid : in one mission the remuneration given to village school teachers is scandalously inadequate.

With regard to pastoral and evangelistic workers, there has recently been an increase of pay given in almost all grades, but it is by no means proportionate to the increase in the cost of the absolute necessities of life. Since there was usually no margin previously, present pay does not represent a living wage for a considerable proportion of these workers. And while it may be true that some of them are receiving as much as they would have been able to earn elsewhere, it is true also that in their present work more is expected of them as to their style of living and the care and upbringing of their children than would otherwise have been expected, and that they are unable on existing emoluments to respond to the demands made upon them. They may be receiving all they are worth, but the positions they occupy can only be filled properly by men who are worth more. Where the man is really fit for the job it is only too often true that he is seriously underpaid.

The first natural outcome of this state of things is that there is serious dissatisfaction regarding mission employment. The second is that workers are at times driven into almost inevitable debt, with its many resultant evils. Thirdly, they are compelled to seek charitable doles towards the education of their children, and thus lose self-respect : we have written elsewhere about this particular aspect of the matter. And the net result is that the right type of men are simply not forthcoming. Alike as to the humbler and the higher grades, it is felt that the Mission has not honoured the principle that the labourer is worthy of his hire, and so the supply of new workers is cut off at its very source. Men who, to their honour, have done excellent service for Christ in spite of very inadequate pay, feel unable to encourage their own sons and daughters to follow in their footsteps : the sons of clergymen very rarely become clergymen themselves.

2. The Dilemma.

This state of affairs has been brought about largely by the zeal of enthusiastic missionaries, who have seen great openings before them

on every side, and have been jealous to ensure that all moneys entrusted to them by home supporters should be used to the very widest advantage. But there has been another reason for their parsimony, particularly in the case of the pay of Indian clergymen. The fear has been expressed again and again that if the Society provides them with larger stipends and allowances it will be setting up a standard to which the Indian Church would find it impossible to respond. To do this, it is argued, would be to postpone indefinitely the day of that financial independence which in the ultimate issue is indispensable for the achievement of full self-government and true self-respect. There is a real principle involved here, and this constitutes one horn of the dilemma. The other is that, if the Society maintains a low rate of pay, the workers whom it employs will continue dissatisfied, strained relations will abide and even increase, and the men and women who are most needed for the work will not be prepared to come forward to undertake it.

3. The Solution.

Before proceeding, we desire to make it plain that, in our opinion, this unwillingness is not due to the lack of a true sense of vocation or of a genuine spirit of self-sacrifice in the Indian Church. The sense of vocation and the spirit of sacrifice are there, but they are paralysed by existing conditions. In the invitation of a Missionary Society from abroad to assist it in carrying out its foreign methods of evangelising India, it is hard for the young Indian of to-day to recognise the call of the Christ Himself to utter self-abnegation and self-sacrifice. It will be different altogether when that call comes to him through the beckoning hand and the compelling voice of the Body of Christ manifested in its Indian form through the respective dioceses of India. We believe that the response made then may be one which will surprise the whole world by the completeness of its devotion. Even now there are clear tokens of this in the dioceses already organised upon Indian lines.

One solution, therefore, is that all Indians in Holy Orders be related henceforth to the diocese and not to the Society; and further, that in the pastoral and evangelistic sphere generally, wherever the Indian Church has become definitely organised, the Society cease at once to employ any Indian workers whatever, but that, for ordained and unordained workers alike, it make such liberal contributions towards their support as it is able. Under this arrangement the Indian Church in the various Dioceses will settle the various scales of pay of its clergy and other workers, and will then employ as many of each class as it can support through its own self-denying efforts, supplemented by the fixed, but ultimately diminishing, subsidy of the Foreign Society. We must here record our considered opinion that wherever special subsidies from the funds of the Society are required to make it possible for Indians of superior education to enter the Ministry, it is essential that the men thus subsidised be attached to, and paid by, the body employing the rest of the Indian clergymen in the same area and not the foreign Society.

There will remain those evangelistic districts, such as the North-West Frontier, where the Society still works as a pioneer agency. In these it must take care to adjust the pay of its workers as closely as possible to that of the nearest Indian diocesan workers, so that no competition may be set up between the Church in one area and the Mission in the other. There will still be left a disparity between the remuneration of educational and other types of workers. In education the Government practically fixes its own standard. Thus a very real difference is likely to continue between the pay of the graduate headmaster and the graduate clergyman. The call to special sacrifice in the Church's ministry will have to be faced in India as in every other country. We believe that Christian Indians will respond to it with whole-hearted alacrity and joy. Yet more, it is likely that there will come to some members of the Church the call to reject all regular emoluments and to adopt the life of Christian *sanyasis*. Unless place is found also for such as these within the diocesan organisation, the Indian Church will suffer grievous spiritual loss.

It is worth remarking that in every healthy Christian community the number of paid and full-time workers ought to bear but a small ratio to that of the voluntary and unpaid helpers who undertake definite responsibility for this or that particular piece of work. Actual witness and service is part of the baptismal oath of allegiance of every enrolled Christian, and nowhere will it be of greater value than in a relatively poor Church such as India is likely to possess for some time to come. Has sufficient emphasis been laid on this elementary Christian obligation in the instruction given to candidates for Baptism and Confirmation?

To recapitulate, we recommend that in all cases where the Society is able to hand over its work to the Diocese, it maintain no Indian pastors or pastoral or evangelistic workers on its staff, which will be confined only to the foreign missionaries. Also, that the Society indicate what grants it can make from year to year to the Diocese towards the support of these workers, leaving entirely to the diocesan authorities to determine both the scales of salary and the number and type of workers whom it can employ on the total resources at its disposal.

Varia

1. C.M.S. PROPERTIES.

WHEREVER we have gone throughout our tour (and we have been able to visit by far the greater portion of the Society's work in India) we have taken care to investigate properties belonging to C.M.S. with a view to possible sales towards the replacement of the C.M.S. working capital lost by recent deficits in the Society's working. We have found very considerable properties which either are under the P.C.'s* orders to be sold, or which we can recommend the Parent Committee to sell with this purpose in view. There are also properties which we consider should be sold, with a view to providing funds for the consolidation or reconstruction of work in other places on the field. These latter sales will produce little or nothing towards the general fund deficit unless the Society finds itself in such a difficult financial position that the replacement of capital must take an even more important place than the reorganisation of the work in India.

We have prepared a memorandum for the Parent Committee, showing :—

- (A) the amount already realised towards the replacement of capital by the sale of properties in India ;
- (B) the amount still to be received for properties under contract for sale or already sanctioned for sale by P.C. ;
- (C) the estimated amount which may be realised from further properties which we recommend P.C. to sell for the general fund ;
- (D) the estimated amounts which might be realised from properties which should be sold, if the amounts realised under the previous heads are not sufficient to meet the deficit ;
- (E) the estimated amounts which might be realised through properties which should only be sold in case of dire necessity.

In this list we have included the properties spoken of above which should be sold with a view to consolidation or reconstruction of the work. They will produce nothing towards the general fund deficit, but they are more conveniently mentioned here than anywhere else. In order not to prejudice the sale of any property involved, we are submitting the Memorandum privately to the Committee, and do not include it in our report.

Now that we have seen most, if not all, of the Society's important properties in India, and realise what can be sold in order to meet the present difficult situation, we feel that it is our duty to draw the attention of P.C. to the fact that after the sales now in contemplation have taken place, there will be no properties left in India which represent any considerable amount of capital which can be sold without their sale causing grievous detriment to the work. Sales such as are now contemplated cannot take place again, at any rate for a very considerable

* Parent Committee.

period of years. We point this out so that P.C. may realise that, if deficits do occur again in coming years, it will not be possible to meet them in the same way as is now proposed.

In many cases we were able to consult with Indian Christians about sales of property, and we found the opinion expressed not infrequently that these properties had been acquired for the purposes of the work in India ; that they were the rightful heritage of the Indian Church, and ought not to be sold off by C.M.S. for other purposes ; and that C.M.S. had no right to impoverish the Indian Church of the future by selling them. We were able to inform many of the compelling necessities of the case, and to assure them that no other course lay open to C.M.S. We told them that it was quite clear to P.C. that the issuing of yet another special appeal was out of the question in the present financial depression in England ; there therefore remained only two courses open to the Society : either it must cut down its grants to the work in the field by such drastic reductions as would spell disaster to the Church in India and other lands where the Society works, or else it must replace its depleted capital by the sale of some of its properties. The latter of these courses had been chosen by P.C. as the lesser of two evils. We were able also to assure them that we were not recommending the sale of properties which were given to C.M.S. for a purpose still unfulfilled, or to which the Indian Church would naturally become one day entitled. In view, however, of the prevalence of such opinions, we think that it would be well in the case of all future sales of property that Indian opinion should be consulted as far as possible, and especially that the assistance of Indians should be sought with a view to effecting a sale to Christians rather than to others who might prove to be opponents of the Christian faith. At the same time, we made it clearly understood that these are business transactions, and the C.M.S. cannot afford to sell to Christians at a much lower rate than that current in the open market.

As noted above, we have found many cases in which considerable doubt exists, especially in the minds of Indian Christians, as to the exact nature of the tenure of properties by the C.M.T.A.* In some cases it is quite clear that properties have been gifted to the Society with the express purpose of strengthening the Indian Church. No doubt exists in our minds that these properties will ultimately be transferred to some diocesan authority to be administered for the good of the Church in India. Some have already been so transferred in recent years. On the other hand, many of the properties registered in the name of the C.M.T.A., such as Mission bungalows, are obviously held for the use of missionaries in their work in India. Such properties belong absolutely to the C.M.S., and the Society has the right to make what disposal of them it may see fit. Between these two extremes are a considerable number of properties about which there might be some doubt as to whether the Indian Church could rightfully look upon them as her heritage or whether the Society should have the right of disposing of

* Church Missionary Trust Association.

them. Already, as we have said, some anxiety exists in this matter and some misunderstandings have arisen. We think that steps should be taken to avoid as far as possible such misunderstandings in the future. We therefore recommend that in all the Society's Missions where this has not already been done, lists be prepared showing how properties were acquired, and exactly what property now registered in the name of the C.M.T.A. may rightfully be considered the possession of the Indian Church, to be transferred to that body sooner or later, and what is to be considered the absolute property of C.M.S. These lists should also show what property, if any, held by the C.M.T.A., belongs to the L.G.B.* of the Mission as distinguished from P.C. Certain properties in the past have been gifted by individuals in India or bought by L.G.Bs. out of their own funds, with the express purpose of endowing the local work, and these lists should show clearly what belongs to P.C., and what to the L.G.B. We recommend that in each Mission a Committee, composed equally of Indian Church members and missionaries, should be appointed to draw up these lists and to report to P.C., whose decision should be given with a view to fixing these points definitely and removing all possibility of doubt or misunderstanding in the future.

In almost every Mission that we have visited we have found cases in which properties belonging to P.C., but not now in use for missionary work, are being let out and the rents taken to finance the local work without giving P.C. credit for the money. This is contrary to P.C.'s instructions as issued upon the forms which are sent out for each Mission to fill up. It is also contrary to equity that a Mission from which P.C. has deliberately withdrawn missionaries for whatever cause, should actually profit by that fact by being able to use the rents of properties which it can no longer itself occupy to extend its work in other directions. It is true that some cases in which the above statement applies are those of houses which we recommend should now be sold for the replacement of capital. Yet we believe that several will remain, and we think that in order to regularise the position lists should be called for by P.C. showing what properties are being rented and how the rents are being used, and stating any reasons why full credit should not be given to P.C. for these sums. If such lists were made it would be open to P.C. either to regularise the present procedure by which the rents are taken by the local Mission, or to see that the instructions as issued from Salisbury Square are carried out. Only so can it be secured that the Mission which carries out the instructions of P.C. is not penalised as compared with those which fail to do so.

2. C.M.S. AS LANDLORDS AND SECULAR ADMINISTRATORS.

In various parts of India we found that C.M.S. are acting as landlords of Christian farming communities or administrators of the secularities of villages on behalf of the Christian community. Almost

* Local Governing Board.

without exception such relationships have given rise to trouble or created feelings between the missionary and his flock which have been very far from happy. It is impossible for a Society which is engaged in seeking the spiritual good of the people to do its work with effect, if some of those people are its tenants owing it money or dissatisfied with the way the property is administered. Not all missionaries have the necessary training in business affairs, and even the most highly-equipped missionary cannot make his spiritual influence felt if some to whom he ministers are in arrears in respect of village dues payable to him as landlord, or feel that they are not fairly treated by him in comparison with other tenants. This is the more true in these days of strong national feeling, when the foreign missionary is so often accused of being autocratic and domineering in his bearing. But it also applies in cases where Indian clergymen are put in charge of the secularities. The relationship of landlord to tenant creates an impossible atmosphere for any pastor, and difficulties are sure to occur if such relationships are continued. In saying this we do not wish to infer that the past policy of the Society has been wrong. No one could question the value of these Christian settlements in the past, or the wisdom of having created them when the need for them was so imperative. But times have changed, and the necessity for them no longer exists.

We therefore recommend that in every case C.M.S. should take steps to extricate its missionaries and pastors from such invidious positions by arranging to retire from its position of landlord, and thus relieving its workers from the administration of estates.

In certain cases, especially in Travancore, we believe it is possible to find Indian laymen capable and willing to fulfil the necessary duties of administration.

Till recent years it has been very difficult for C.M.S. to cease acting as landlords, but now the Government of India have removed the difficulty by the establishment of rural co-operative credit societies throughout India. These societies not merely serve to encourage co-operation, economy and thrift ; they should enable the C.M.S. to dispossess itself of its rights as landlord by transferring these rights either to the co-operative society itself, or, with the aid of the co-operative society, to the Christian settlers on the land. Since the C.M.S. has become owner of these properties only in order to help the Indian Christian community, it is not entitled to make any money for itself by selling the estates, but in cases where it is thought more beneficial for the tenants that they should buy rather than receive the lands as a gift, the sale money may be invested as an endowment for the village schools or some similar purpose.

We recommend that instructions be given to our missions to take immediate steps to end the present situation, in which the C.M.S. acts as landlord or administrator of estates. Considerable experience has already been gained in such matters by other missions, so that our missionaries need not be without expert advice if they require it. The Punjab Representative Council of Missions has issued valuable information on the subject.

3. SECRETARIAT OFFICES.

We were much impressed with the amount of secretarial and financial work that passes through some of the C.M.S. Mission offices, and the heavy demands continually made upon the Secretaries.

We could not help noticing the difficulties which arise owing to the difficulty of securing an efficient staff, and of retaining their services after experience has made them efficient. When other work lies open to them which offers higher emoluments and makes better provision for them in the case of breakdown or advanced age than the C.M.S. with its slender resources is able to do, it is natural that they should leave us. We also had demonstration of how the work suffers when those responsible for it go on furlough or are laid aside by illness, and proper provision cannot be made to fill their places. As samples of the operation of these two occurrences in the C.M.S. system as it at present exists, we would mention that we found one mission in which (owing indeed to special circumstances) the work was so far behindhand that it is unlikely that the 1921 accounts will reach Salisbury Square before June, and another where, during the Secretary's furlough, a balance was kept on ordinary current account at the bank without interest large enough to produce, if put on deposit, sufficient to pay for the whole expenses and allowances of a married missionary with children for a year. In order to prevent such things as these, we suggest that the Committee make enquiries as to whether it may be wise to place the accounts which are now kept in the Secretary's office in the hands of chartered accountants, to be kept by them on our behalf.

4. SECRETARIAT WORK FOR C.E.Z.M.S. & Z.B.M.M.

The work done in our offices on behalf of the Z.B.M.M. (in the U.P. and West India Missions) and the C.E.Z.M.S. (in all the other Missions) is very considerable and involves a great deal of responsibility. At present these Societies remunerate us for the work done on their behalf to a different extent in each of the missions; but in no case do they take any greater share than would cover the expenses of the office and the Indian staff. In some cases one quarter or even one-third of the secretary's and the office manager's time is taken up with this work, yet no charge is made by C.M.S. towards their salaries, rents, passages and other allowances. Heartily in agreement with the work of these Societies as we are, we do not see why the contributions of our C.M.S. supporters should go to such a considerable extent towards paying for work which is not C.M.S., and is under the control of a separate body. We think, therefore, that Z.B.M.M. and C.E.Z.M.S. will certainly not misunderstand us when we suggest that they should be asked to pay a fair and full share towards the expense of carrying on their work. Estimating that on an average one quarter of the work of our secretaries and office managers is done on behalf of these Societies, and taking into consideration their personal allowances, housing, passages, etc., and the expenses of the office and staff, we think that not less than £300 to £400 per mission would be the average sum which C.M.S. is entitled to look for from

these Societies if we were to ask for a business arrangement. This would mean a saving of about £2,000 per annum to C.M.S.

We realise that if our recommendations as to the transfer of C.M.S. work to diocesan authorities are carried out, it will make the present C.M.S. work on behalf of these Societies impossible, and that the Societies will have to make their own arrangements for a separate secretariat, or, like the C.M.S., come into the diocesan organisation. In the former case, however, we think that to carry on the work efficiently with separate staff and buildings, will cost the Societies a considerably larger amount than we have named above.

(Note.—As a missionary of the C.E.Z.M.S. Miss Bose did not sign the above section.)

We have found our secretarial staff very often in considerable doubt as to the relation of their work to that in the office at Salisbury Square, the reasons why they are called upon to spend time in making certain returns, and the need of prompt and lucid returns being made. We wish to suggest that all office managers and secretaries, when on furlough, should be given an opportunity of spending some days in getting a thorough insight into the group and committee system, and the working of the lay secretary's office at Salisbury Square. We consider that any slight inconvenience that there might be at Salisbury Square in carrying this out will be much more than repaid by the improvement in the returns as they come home from the field.

5. PENSIONS AND PROVIDENT FUNDS.

The question how to make adequate provision for our workers in case of retirement through sickness or old age was referred to the Delegation so late in our tour that there was no opportunity of making a full investigation as to how much is already being effected. Enquiries which we were able to make, however, were enough to show us that not nearly as much is being done as might and ought to be done for our workers. We are convinced of the importance of some provision being made with a view to encouraging thrift in the workers, and inspiring confidence in the service by the knowledge that, in the event of retirement or death, there is certain provision to meet the need of each; this importance may be gauged by the fact that some of the Provincial Governments are now refusing to make grants to schools which do not provide a provident fund for their staff. But more especially we favour some provision being made because, if the Society is to do its duty by its workers when old age, illness or death overtakes them, it is greatly to the Society's benefit to make it by regular payments year by year rather than by large and unexpected sums which may have to be paid out just when funds are most difficult to provide.

It is quite clear that it is impossible for the Society, with the limited means at its command, to provide sufficient to produce pensions for those who have already grown old in the work, and the result is that many agents of the Society are kept on full pay when past work because, if they were pensioned, the pension would swallow up the

funds which should provide the salary of a fresh worker to take their place in the ranks.

But for those who are new in the work and those who are taken into mission employment in the future, there is no reason why a provident fund or insurance scheme should not be started, and the longer the Society delays to institute such a fund the more difficult will become our position with regard to pensioning workers. Had a provident fund been started twenty years ago, there would be no difficulty at the present time in providing for our senior workers.

We think that each of our missions should provide a provident fund for all its workers similar to the funds in force for the masters in our schools in the Punjab and elsewhere, and (as we understand) for our evangelistic and pastoral workers in Japan. In the former case the Society's quota to the funds is supplemental to that of the master and of the Government grant for this purpose, but even where no Government grant can be relied upon, *e.g.*, in case of evangelistic workers, quite apart from the gain to the workers, it is more economical in the long run for the Society to set aside an almost unvarying amount year by year than to be subject to the necessity of finding considerable sums to meet special needs when they arise—sums which will, in the end, make up no less a total than the annual and regular payments will amount to.

The Society cannot consider casting off without some form of financial assistance the workers who have grown ill or old in its service, and it is an easy matter so to arrange the pension or provident fund scheme that the Society's contributions on behalf of any one worker spread out over many years come to no more than would be the case if one lump contribution were made at the time of the worker's retirement: the worker's own contributions, made to meet those of the Society, together with the compound interest on both, will produce such a very adequate sum that the future of the worker is assured.

In some of our missions, for instance, the United Provinces and Telugu missions, there are widows' and orphans' funds which have accumulated considerable capital, and which at the present time have no way of using the interest on their investments. We hope that eventually these funds may be of use in supplying the necessary quota towards pension and provident funds, but it may be necessary to take some legal action to effect this, as at present the widows' funds are only applicable for widows and orphans. In those Missions where the help of such funds is not available, and where already considerable sums are being paid away in pensions to the old and infirm, there may be a period of strain upon the mission finances should a provident fund be started as we suggest. Such a period will, however, be only temporary, and should rapidly disappear as the pensioners under the present system decrease in number. This period of strain, while the old haphazard way of giving pensions is contemporaneous with the existence of a provident fund, has got to be faced up to, and the postponement on this account of the time for starting a provident fund will only increase the difficulties of starting one in the future.

The simplest form of provident fund is where the worker puts aside a certain sum monthly, say one anna per rupee of his salary, and the Society meets it with some percentage or an equal amount, and the whole is deposited with interest. After about thirty years, which may be reckoned a normal length of service for a worker, the accumulated compound interest amounts to more than the combined worker's and Society's contributions, which means that where the Mission pays cent. per cent. of the worker's contribution, the worker receives 300 per cent. on what he has set aside. Thus a satisfactory fund is provided, and very little account-keeping is necessary, especially if a separate deposit account for each worker is kept at the Post Office, so that the Post Office does the accounting, and works out the interest as it falls due. We find, however, that it is also possible to make use of Insurance Companies, which provide all facilities for this purpose.

We suggest that each of our Missions should be instructed to take up the matter for itself, and make, with or without the help of an Insurance Company, the arrangements which suit each locality.

6. AUXILIARY CONTRIBUTIONS.

We find that many sections of the work are largely dependent upon auxiliary contributions for their support, and most valuable results have been accomplished by this means. Compare p. 95 under "Mass Movements.") In many cases one-third, and in one case as much as three-quarters, of the work in the district are dependent upon this source of supply; and in certain institutions, such as some Orphanages and Boarding Schools, the support of the children is entirely dependent upon the capacity of the one in charge to collect sufficient contributions from England. The danger of this situation will be readily seen when it is realised that the maintaining annually of an undiminished supply of money from such contributions is largely dependent either upon the activity of an individual in the homeland, who is enthusiastic about a certain branch of work, or on the ability of a missionary in the field to write a realistic account of what he sees before him for the benefit of the subscribers in England. Neither of these factors is permanent, and a change in either of them may mean a sudden check in the flow of financial help.

What we have seen in India leads us to recommend that the following principles with regard to auxiliary funds should be observed :—

- (a) The good of the Church in India must be considered before that of the Church in England. That which is best for the Church in India, and not that which is easiest for the Church in England, must guide.
- (b) There is need of a policy thought out and adopted by the local authority in each diocese or mission, with a view to intensive as well as extensive work, and all work done through the support of auxiliary contributions should be work within the limits of such an adopted policy.

- (c) The greatest possible elasticity in the allocation of auxiliary funds should be allowed to the local authority.

Applying these principles to actual conditions, we make the following notes and suggestions.

1. We find that auxiliary contributions have often been solicited and spent by an individual missionary according to his or her own bent, and not necessarily in a line with the policy fixed by the local authority. This has sometimes resulted in the work becoming lop-sided in one department or district, and in consequent loss to the work as a whole ; in other words, lack of co-ordination and of a general policy has been responsible for the funds not being put to the best possible use. We suggest that, in order to obviate the difficulty, it would be well for missionaries, when making appeals to their friends at home, to fortify those appeals by obtaining the backing of the local authority for what they are doing, and that those at home who help forward these schemes, and especially the General Wants Department, should give preference to those appeals which have the imprimatur of the local authority, letting it appear clearly in their statements which appeals are so backed, and which are not.

2. Institutions entirely dependent on auxiliary contributions for their support should cease to be carried on unless they are definitely recognised by the local authority as part of its general policy, and no new institutions of this kind should be started by missionaries except with the express sanction of the local authority.

3. The interest of supporters in England is greatly stimulated if their gifts are related to definite objects in the Mission Field, and it is of importance to develop and maintain this personal relationship, as it is instrumental in calling out fresh support and more prayer for the work. This object is, in very many cases, attained by getting an individual or group of individuals in England to support a worker or a pupil in a school. We wish, however, to point out the difficulty that arises when the person so supported dies, is transferred to another place, or ceases to be connected with C.M.S. Such events often happen, and they give rise to a large amount of correspondence between the missionary and the supporters in England, thereby taking up much of the missionary's valuable time. We were sad at seeing missionaries who ought to have been out at work in the country sitting for a very large part of their time in offices writing letters to supporters. We therefore wish to point out to such supporters that if, instead of giving for any particular worker or child they will make their offerings to a given district for such work as may be thought best, and instead of insisting on letters about particular places or individuals they will be content to receive general information about the work in that area, such a course will be greatly to the benefit of the work, and will also do much to lighten the work of missionaries.

4. In districts where the work largely depends on auxiliary contributions for its maintenance, the keeping up of the interest in the work among the subscribers in England often takes up a great part of the missionary's time and energy. It is for this reason that we warmly

support the plan that is already being carried out in some parts of getting the whole-time secretarial services of one who, owing to inability to learn the language or some other cause, cannot be a regular missionary, but is yet desirous of giving some years of his or her life to the cause of Christ abroad.

5. Scholarships provided by auxiliary contributions should be administered by a local body, and not by a missionary, and should be related to schools rather than to children. (See chapter of Education, pp. 39 & 40.)

7. CHRISTIAN VERNACULAR LITERATURE.

The need of Christian literature in the evangelisation of India and the building up of the Church is recognised by all. We agree with the Village Education Commission in their estimate of the situation: "If the village community is to become literate and remain literate, if it is to have at its disposal what will help it to live its true life—spiritually, intellectually, economically—if its leaders are to be provided with the books and magazines that will equip them for their task and keep them efficient, it is obvious that a great amount of suitable literature must be provided. Literature for this purpose is deplorably scanty. In no language of India is the amount of literature suitable for the Christian community sufficient, and in most it is quite inadequate." To meet this need it is necessary for the Societies in each language area to set apart men or women who can produce vernacular literature, and also to furnish them with facilities for its production. The National Missionary Council is making a survey of all available and needed literature in all the Indian vernaculars, and is appointing inter-mission literature missionaries for the different language areas. It is important that the Society should have its full share in supporting this venture. The actual work, however, of writing and compiling will always have to be undertaken by men and women who have the gifts for it, and it is the duty of each Mission to discover such persons and free them for this work.

Equally important is the distribution of literature. It is pitiable to see useful vernacular literature—even what there is—not finding its way into the hands of the village workers and the village Christians, who so greatly need it. This is partly due to the fact that the taste for reading has not been cultivated in the ordinary vernacular worker, and partly to their small pay, which makes it impossible for them to spend any money on books. In some missions workers have been induced to buy books by offering them at half-price; in others, monthly vernacular magazines are being published by the diocese or mission, and are given gratis to the workers. In most provinces of India the Government is publishing a great deal of vernacular literature in connection with its Publicity Bureau. This will be sent free to any missionary or pastor who may ask for it for free distribution to the people. Leaflets on health, sanitation, agriculture, can thus be distributed to the most outlying village through the Christian teacher-catechist. We hope that this form of community service will receive the attention it deserves from all who are in responsible charge of rural work.

Another way of distributing literature is through libraries. A small outlay of money will make a village library possible in every Christian School. The despatch of a parcel of books to village workers is being tried in some places.

This subject needs also to be carefully studied in each mission area, in relation to missionaries and Indian clergy. Conference libraries exist in many places, and need to be kept up to date ; but we fear they are very little used, which tends to intellectual and spiritual stagnation. We commend this subject to the careful consideration of the Society and the local governing bodies.

8. MISSION OF HELP.

We found abundant evidence everywhere of the great blessing that had come to individuals and communities through the Special Winter Mission of 1888. At the request of the Church in India, the Church in England is at present organising a mission of help to the English-speaking Anglican congregations in India during the winter of 1922. The need of a deeper and fuller spiritual life in the Christian communities brought into existence through the work of the Society is equally great. We have been earnestly appealed to by Indian leaders for help in this matter. This is an appeal the Society cannot ignore. One great contribution that we can always render is the sharing with the Church in India the best spiritual experience of the Church in England. When the appeal definitely comes the Society, we hope, will feel it a privilege to render this important service.

Retrenchment and Advance

IN dealing with the unwelcome subject of financial straitness, we deliberately couple the thought of Advance with that of Retrenchment. The present is no time for retirement all along the line. If the Society is calling for reductions in some directions it is equally certain that God is calling for a forward move in others. There are large areas where the help of the Society cannot at present be dispensed with without serious injury to the young Churches in them. And while it has become clear to us that the C.M.S. is attempting to-day far more work than it can compass efficiently on existing resources, we wish to emphasise also the entirely inadequate response of the Church of England as a whole to the spiritual claims which India has a right to make upon it. America, with far less direct responsibility for India, is shouldering more than her due proportion of the burden. On the other hand, the C.M.S., though by far the largest Anglican Missionary Society, is working effectively in a humiliatingly small proportion of the Indian continent, and it is with shame that the Delegation have to include in the scheme for possible reduction some Missions which the C.M.S. was led to undertake by the clearest providential indications in the past, and in which it cannot be said that it has carried to a successful issue the work entrusted to it.

This on the one side. It has been as unpleasant for the Delegation as for the missionaries whom they visited to have to keep the subject of retrenchment so much in the foreground. Nevertheless, they are bound to acknowledge that there has also been a salutary element in the critical financial situation, since it has compelled them to make a more searching enquiry into the present value of each piece of work which has come under their purview, and has also led them to correlate all suggestions for reduction with plans for such reorganisation as will best draw out the response of the Indian Church. They are clearly convinced that, while some possible retrenchments which they are compelled to submit have nothing to commend them beyond dire necessity, there are other reductions which will be not only harmless, but positively healthy. In some places work has become too diffuse, and concentration is necessary. In others the original purpose has now been served, and continuance without change is undesirable. Much depends upon the proportion of actual curtailment which the Committee may hold to be imperative.

The Delegation are agreed upon the following general principles regarding reductions. They usually found them to be heartily applauded when submitted to the various Conferences that were held during the winter, though not infrequently they were equally heartily opposed when they touched local conditions.

1. Withdrawal from work which has become too diffuse, or which we are not doing efficiently. Bad work is the most expensive work of all.
2. Withdrawal from a good deal of educational work among Hindus and Muhammadans in order to concentrate on the educational uplift

of the Christian community with a view to its efficient Christian witness throughout India, and to render really efficient the evangelistic educational work retained.

3. Withdrawal from places where other Societies are strong and could easily take over responsibility from us, should the diocese concerned be itself unable to do so.

4. Withdrawal from regular ministrations to English and Anglo-Indian congregations, wherever such absorb the time and strength of the missionary to the detriment of the primary work to which he has been sent ; and this even when such ministrations bring in valuable financial help to the Mission concerned. This principle applies particularly strongly where the needs of the congregations concerned could easily be met in other ways.

5. Withdrawal, or partial withdrawal, because the continued presence of the foreign organisation in its present strength is tending definitely to retard the development of the life and activity of the Indian Church.

On the other hand, we cannot withdraw from certain dioceses which are within measurable distance of attaining to complete independence, but would receive a very serious set-back if help were withheld prematurely. It must also be made clear that the withdrawal of the C.M.S. from a region or place does not entail the withdrawal of the pastors of established congregations therein, and that in some cases it might be necessary to continue for a time a diminishing subsidy towards the support of such pastors.

Turning to the question of actual advance, we wish to lay stress upon two points. In the first place, we believe that in the future the Society's role will be largely in the directions of Training and Inspiration. When the work is diocesanised we shall still have our important contribution to make, alike in supplying a portion of the staff of the diocesan Divinity Schools and in helping to provide men who shall act as diocesan Missioners for strengthening the spiritual life and the evangelistic spirit of the Indian Church. Secondly, in fulfilment of the principle enunciated in the preceding paragraph, it will be necessary to give increased financial help to some of the southern dioceses to enable them to cope with the problem of the educational uplift of their large communities of village Christians. In view of the immediate urgency of this latter consideration we definitely recommend that, provided the reduction imperatively called for on financial grounds be not more than 10 per cent., an actual reduction be agreed upon of 5 per cent. more, to make advance elsewhere in India possible.

We pass now to the definite consideration of ways and means for reduction.

For 1920 the Group II figures, excluding Persia, and omitting the accidental item of Loss on Exchange, give the following :—

EUROPEAN AGENCY :—

Missionaries in field	..	..	..	..	£43,457
Missionaries at home	..	..	..	..	18,079
Children	..	..	..	..	5,944
Outfits and passages	..	..	..	..	16,013
					— £83,493

ALL OTHER HEADS :

General	..	..	..	..	52,136
Medical	..	..	..	..	5,061
New buildings	..	..	..	..	376
					— £57,573

Total £141,066

This gives a relation of over 58 per cent. to E.A.* and under 42 per cent. to A.O.H.† In reckoning reductions this should be roughly maintained ; or say, for simplicity, that for every £1,000 reduced not more than £400 should be on A.O.H. and not less than £600 on E.A.

The £83,493 is shared among 429 missionaries, including wives ; allowing for quite a dozen honorary missionaries, this means that on an average every single missionary going off the list means a saving of £200, and a married missionary of £400.

A 10 per cent. and a 20 per cent. cut of all our work mean respectively £14,100 or £28,200 to be saved. The 60 per cent. E.A. share of this works out at £8,460 or £16,920 as the case may be, *i.e.*, the cost of 42 or of 85 missionaries.

Of 67 missionaries due for retirement at the end of the year 6 are honorary and there are perhaps 15 others whom the Society will wish to retain on its rolls. This leaves 46 who would go off them automatically. If all were married, and all due for pensions, the Society would have £250 to pay to every couple in place of the present average of £400 to two, and would thus save only £150 on each couple. But we may fairly safely assume that a flat average of £100 each will cover all demands for pension. We should thus save exactly half the cost of these 46 missionaries, *viz.*, £4,600.

But some will still have children of school-going age, and it is assumed that their allowances will go on in addition to pensions. We should perhaps put down £600 for this, leaving an even £4,000 of immediate saving, so soon as these missionaries have been brought home. The ultimate saving upon them, if they are not replaced by others, will amount to £9,200.

Thus the immediate result of reducing our numbers by 46 is to provide not quite half the sum required to meet the European Agency contributions towards even a 10 per cent. cut. It is only when we come to the withdrawal of some of the younger missionaries, capable of supporting themselves elsewhere, that the Society can be speedily relieved of a full £200 per missionary retiring. For a 10 per cent. or a 20 per

* European Agency.

† "All Other Heads."

cent. reduction there must be a withdrawal respectively of 22 or 65 more missionaries before the object is attained.

This appears to militate almost fatally against the proposal that we close down some Missions in order to strengthen others with additional European workers. As a hypothetical case consider the whole Central Provinces Mission. There are 17 missionaries, costing presumably £3,400, and "all other heads" come to £2,090. If we close and save the whole £2,090 on A.O.H., then on the 60 : 40 proportion we must save £3,135 on E.A. In this case there will be left about enough for one missionary to be transferred elsewhere : all the others must retire. In fact, as there is no hope that all these sixteen will at once be able to find other work, it appears that we must even dispense with the services of the one remaining in order to pay the necessary allowances to those who will need them for a time.

As against this pessimistic estimate, however, it is permissible to suggest that in some places and to some extent it will be possible to reduce the present European staff without serious dislocation of the work as a whole.

Before proceeding to consider types of work in which reduction may be possible, we wish to emphasise as strongly as we can that it is as impossible to make a sudden large reduction from A.O.H. expenditure without both confusion to the work and hardship, if not actual injustice, to the workers, as it is to do the same under the heading of E.A. The retrenchments submitted below for consideration are very large, but hardly any of them can take effect before 1st January, 1923, while most of those under the heading of Schools and Colleges cannot become fully operative till 1st July, 1923. We therefore recommend that, if further reduction is being called for, the Missions be instructed to arrange that normally such reduction shall actually take place from January 1st next (or as soon after as is possible in the matter of Schools), and that the saving to P.C.'s funds which it is necessary to make during the current year be effected first through special local appeals within the Missions, and secondly by additional sales of property to the extent required.*

We divide under four heads the items of A.O.H. expenditure under which reduction may be secured :

1. Secretariats.
2. Grants to Church Councils.
3. Schools.
4. Whole Missions or sections of Missions.

1. Secretariats.

In addition to the stipends of the Secretaries themselves, and of Messrs. Barnes Cooke, Lane and Dallimore, the offices are costing us this year fully £3,700, after deducting contributions from the C.E.Z.M.S. and Z.B.M.M. amounting to about £660. While the office expenses have risen in a single year by nearly 25 per cent., these Societies have

* The Delegation has submitted a confidential report regarding possible sales of property.

made no increase in their quota. There are also glaring anomalies in their contributions. If Z.B.M.M. gives £120 in West India, why does it give only £28 in United Provinces? We ought at once to secure a larger contribution from both Societies, saving us, say, £1,000.

Even then they will by no means be contributing their proper proportion of Secretariat expenses, but it is as large a proportionate increase as we could probably obtain at once.

Again, the C.P. office should go, even if some amount of work is maintained in the diocese, saving £67.

Ultimately we may save not only the pay of the Mission Secretaries and Managers, but some portion of the office grant, even suppose we help to subsidise the new diocesan offices. But against this must be reckoned the cost of a Central Administration, so no figure can be inserted here.

2. Grants to Church Councils.

A considerable amount can be saved here. We have definitely recommended a total cut at Madras; and we believe that something similar might be done at a great and wealthy city like Calcutta. The Jaffna Church Council can without difficulty give up the grant which was made to it under E.A. when a European district missionary was withdrawn. This now amounts to about £50 p.a. Certain other grants to Church Councils have hitherto escaped annual reduction: in Ceylon, for instance, the whole grant to the District Church Council should be annually reduced by 5 per cent., and small annual reductions may be made in the grants for D.C.C. workers, both in Travancore and in the Telugu Mission. There should also be large reduction in the Nadiya Church Council grant. We have also recommended elsewhere a considerable reduction everywhere in the number of catechists employed by the Society. Lastly, where the Society's missionaries, Indian or English, are providing the spiritual ministrations of established Indian congregations in cities—*e.g.*, as in the U.P. Mission—the whole or a part of the expenses of such clergymen should be provided by the congregations to whom they minister, instead of allowing the pastorate contributions of these congregations to be used towards the support of so-called self-supporting pastorates in other adjacent cities.

In Madras we shall save £220. We have not the figures for all the other places mentioned. But under this head as a whole we can fairly safely enter £1,500.

3. Schools.

The following is a list of the schools whose closing has for various reasons been considered by the Delegation, with the A.O.H. grant to each *in rupees*. It is distinctly understood that the saving on some of these would not be used towards actual economies in the Society's budget, but on the financing of other and more vital educational work. An asterisk indicates a European missionary attached. Two asterisks mean that he is married or that there are two.

FOR CHRISTIANS						Rs.
1	Girls' Boarding School, Palamcottah*	..	..	..	..	560

FOR NON-CHRISTIANS						
(all High Schools except where otherwise stated).						
1	O. and C. Hostel, Allahabad**	..	..	..	..	nil
2	Karachi**	..	..	..	..	3,000
3	Amritsar	..	..	..	..	3,000
4	Fathgarh Middle	..	..	..	..	1,548
5	Kotgur Middle	..	..	..	..	
6	Bahawalpur Middle	..	..	..	..	2,000
7	St. George's, Nasik	..	..	..	..	1,200
8	Jaunpur	..	..	..	..	360
9	Lucknow*	..	..	..	..	2,436
10	Meerut**	..	..	..	..	3,555
11	Ghaziabad Middle	..	..	..	..	516
12	Bulandshahr Middle	..	..	..	..	1,236
13	Jabalpur	..	..	..	..	6,000
14	Garden Reach, Calcutta	..	..	..	..	3,278
15	Harris School, Madras*	..	..	..	..	5,780
16	Ellore	..	..	..	..	1,800

Total	..	..	Rs. 36,270
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That is to say, fully £2,400 under A.O.H. grant, plus the value of 9 missionaries if these all retire, or £1,800. So far as we can roughly estimate, if we give a bonus of 2 years' pay to all teachers who have served over 30 years and one year's pay to those who have served over 20 years, it will cost us about £3,000. But whether this or a larger sum be required, it can be discharged at once out of the sale price of one of the schools. We shall then have here an immediate saving of £2,400 plus £1,800, or, as some of the missionaries may be retained for other work, say, £3,600 in all.

Summarising we get thus far :

Saving on superannuation of missionaries, assuming they are not replaced : ultimately	£9,200, immediately	..	..	..	£4,000
Saving on possible retirements of other missionaries (say 10 only)	..	..	..	..	2,000
Saving (immediate) on Secretariats	..	..	..	..	1,067
Saving in grants to Church Councils	..	..	..	..	1,500
Saving on Schools to be closed	..	..	..	..	3,600
Savings agreed to by Ceylon Mission (all but £70 on European agency). See below	..	..	..	..	2,533
Total	..	..	..	..	£14,700

Thus, if only a 10 per cent. cut on the 1920 expenditure be required (*i.e.*, 5 per cent. for financial stability and 5 per cent. advance in certain Missions) it is already fully covered, about 66 per cent. being at the

expense of European personnel. But this in itself suggests the necessity for definite reduction in the amount of work attempted, since much work is already insufficiently staffed, and, moreover, the Europeans withdrawn cannot immediately be replaced by competent Indian substitutes. And since it is almost certain that the demand will be for a larger proportionate reduction, we must now definitely consider the last general heading of retrenchment, namely, large slices of work or even whole Missions, recollecting as we do so that a total 20 per cent. reduction will demand further economies under this head amounting to £13,500. We come then to consider :

4. Whole Missions or Sections of Missions.

The following large and small areas have at various times been considered by us with withdrawal in view. They may be grouped under three heads, viz. :

- (a) Withdrawals in pursuance of one or more of the five definite principles already enunciated.
- (b) Withdrawals with a view to strengthening elsewhere. (Much of the above reduction in education comes under this head ; it cannot therefore be reckoned strictly as actual saving to the Society's exchequer, but is rather available towards the proposed 5 per cent. for consolidation and advance.)
- (c) Withdrawals forced upon us by financial stringency.

Heads (a) and (b) are enumerated together as constituting a priority list for reduction. The Delegation are prepared to recommend these withdrawals on their merits, the bracketed figure after each item referring to the corresponding "general principle" of withdrawal laid down above.

<i>List 1.</i>	<i>Immediate Estimated Saving.</i>
Central Punjab : reduction (over and above superannuations)	
of European personnel (5)	£1,000
Multan (1)	100
Kotgur (1)	100
Sindh (1 and 2)	1,200
Poona (3)	500
Allahabad (3)	600
Lucknow and Fyzabad (3)	650
Aligarh and District	
Bulandshahr and District	
The work in the whole Meerut Division, except two Tahsils which include Meerut and Jeyi, and may be retained provided a clear understanding is reached with with the M.E. Mission that they will entirely withdraw from all aggressive work in these two Tahsils	(3) 2,000
Annfield, Dehra Dun and Mussourie (1 and 4)	500
Reduction of European personnel and other retrenchment in Central Provinces Mission	1,000
Deoghar and Bihar north of the Ganges (1 and 4)	500

Purulia (if retained must cost Society nothing in money) (1)	£425
Ceylon (reductions agreed upon by Ceylon Conference and already included in first total. With the exception of £70 they fall entirely under European Agency)	
Total	£8,575

Detailed reasons for these proposals can be explained more particularly in Committees. The figures of saving against each item of necessity have an element of uncertainty in them, but there is no overlapping with those already arrived at in the former total, and they represent in each case the nearest estimate that we have been able to arrive at. Naturally they assume the retirement of some, but not necessarily of all the European missionaries in the areas specified.

If we now add this £8,575 to the former figure of £14,700, we obtain a total of £23,275, which represents a reduction of $16\frac{1}{2}$ per cent. on the expenditure of 1920. The proposal of the Delegation is that 5 per cent. of this be used in consolidation and improvement of existing work, and that so much of the remaining $11\frac{1}{2}$ per cent. as is required towards actual retrenchment be set apart for that purpose. If less is needed, then more missionaries can be retained on the list. They wish also to point out that while the above figures represent immediate savings to the extent indicated, the ultimate savings would work out at considerably more, and would probably represent not $11\frac{1}{2}$ per cent. of actual retrenchment, but a full 15 per cent.

Should this unhappily prove insufficient, then the Committee must face up to withdrawal from one or more of the following large and small items of existing work. But the Delegation have no argument to put forward in favour of their abandonment. Only if financial stringency absolutely demands it can there be any justification for withdrawals such as would be here entailed. In this connection, particular attention is drawn to the note appended to this portion of the Report by the three Indian members of the Delegation. The list is submitted in alphabetical order, with the approximate savings under each item.

	£
Aurangabad and District	2,500
The Bhil Mission	2,100
The rest of Bihar	2,300
Ceylon (complete withdrawal)	14,000
Cochin	550
Dummagudem	300
Gorakhpur	1,500
The Nadiya District	5,000
The N.W. Frontier Province	3,000
Ranaghat	1,150

In a final word the Delegation desire to point out the futility of the Society attempting to hold on to buildings which it cannot keep in repair, and also the positively dangerous condition of some buildings

still occupied, whether by missionaries themselves, or by school children committed to their care. Money must be set aside somehow to set our buildings in reasonably safe and good order : the derelict ones may in the first instance be sold in order to provide repairs for those retained.

NOTE

by the Indian Members of the Delegation.

The Indian members of the Delegation have found it a very painful task to propose withdrawal from any work which has been done for the Kingdom of God in India. They are pained to think that, at a time when more than ever before it is necessary to strengthen the witness to the love of Christ and to the ideal of one-ness in Him, they have to sign this Retrenchment Report, and, in consequence, work in some centres will be closed down because the Church in England has not adequately given the Society the resources in men and money needed for its upkeep and expansion. They sign it, however, with the hope that the retrenchments proposed will only be temporary, and will ultimately result in expansion and advance in the work for which the Society will still be responsible.

(Sgd.) V. S. DORNAKAL.
KHEROTH M. BOSE.
BEHARI LAL RALLIA RAM.

Signatures to the main body of the Delegation's Report :

V. S. DORNAKAL.
J. GURNEY BARCLAY.
CYRIL C. B. BARDSLEY.
EDITH M. E. BARING-GOULD.
KHEROTH M. BOSE.
EDMUND F. E. WIGRAM.
DOROTHY RHODA WILLIAMS.
GARFIELD H. WILLIAMS.

(Subject to a separate note.)*
BEHARI LAL RALLIA RAM.

* Up to the time of going to press this separate note has not been received. See also p. 148.—C. C. B. B.



Appendices

APPENDIX I.

INDIAN DELEGATION PAPER NO. 1.

To our Brethren and Fellow-workers in the Church of Christ in India.

On 8th February, 1921, the Committee of the Church Missionary Society passed the following Resolution :

“ That, inasmuch as a very large part of the work of the Society is carried on in India, and inasmuch as the Christian Church in this country has great responsibility in service to the peoples of India, and inasmuch as the Indian Christian community ought to carry far greater responsibility in the work and extension of the Church of Christ, and the time has come for the Society to take any steps that may be necessary, with a view to this end being attained, this Committee recommends that a strong Delegation be sent to India during the ensuing winter—

“ (i) To consider and advise generally upon the work of the Society in India and Ceylon, and as to the best use of the present existing resources, and more particularly to consider and advise upon

(a) the relation of the Society and the Society's workers to growing Diocesan developments and to Indian congregations and workers ;

(b) the co-ordination of secondary educational work ;

(c) work in Mass Movement districts and the Report of the recent Commission on Village Education ;

(d) status and training of Indian workers, both men and women.

(ii) That the Delegation, during its tour, shall use all possible opportunity for consultation with Indian as well as European opinion.”

This Resolution was the expression of a desire cherished for some time past. Fundamental and rapid changes have been taking place in India. The share which India is destined to take in the life of the nations is being more and more fully realised. A great future is opening out before her.

For over 100 years it has been the high and God-given privilege of the Church Missionary Society to carry on work in India. The Committee thank God upon every remembrance of the men and women who during that time have preached the Gospel of Jesus Christ, and commended that Gospel by their lives and ministries. Steadily during these years the Indian Church has grown and developed. In it is centred the hope of winning the peoples of India for Christ, and of impressing the country's life with His teaching and Spirit. It is indwelt by God the Holy Spirit. It has infinite possibilities, for there need be no limit to its growth in knowledge, in power, in character, in progressive sharing of the life of God.

In recent years there has been increasing transfer of responsibility from the Society to the Church. This has been true notably in the South, and the Committee, in particular, have rejoiced with the Church in Tinnevely on the occasion of its centenary, and the transfer of valuable properties to the Diocese.

Changes in the life of the country and the Church call for fresh consideration of the ways in which, in Christ's Name, the Society can best serve India and the Indian Church. The Committee are, therefore, sending out a Delegation to India to study in India and with Indians the problems that are involved. While the Delegation desires to take counsel with the foreign missionaries, it may best be thought of as a Delegation to the Indian Church, to learn from it, to confer with it, and, they trust, to bring some gift of inspiration to it. If their hopes concerning the Delegation are to be fulfilled, and the Society is to receive through it guidance as to its best lines of service in India in coming days, the Committee regard it as essential that the Delegation should be representative, not only of themselves, but also of the Indian Church. They desire that its report should express the judgment alike of their missionaries and of the Indian Church itself. They, therefore, deeply appreciate the willingness of the Bishop of Dornakal, and of Mr. B. L. Rallia Ram, and Miss Kheroth Bose to become full members of the Delegation, together with the Honorary Secretary, the Rev. E. F. E. Wigram, the Rev. Dr. Garfield Williams (Education Secretary), Mr. J. Gurney Barclay, Miss D. R. Williams, and Miss E. Baring-Gould.

As has been indicated, the chief task will be to consider future relations between the Indian Church and the Foreign Society, and the ways in which the Society may be able best to assist the Church in the training of its ministry, in the Christian education of its members, in growing into a powerful evangelistic force, in exercising a strong influence in the social, industrial, and civic life of India. The Committee believe that the sincerity of its purpose to learn more fully God's Will concerning the Society's vocation will be received with that confidence and desire to give all possible help which are so necessary if its task is to be most wisely fulfilled. They trust that the Delegation may be regarded as a true mission of friendship, and that all who can assist it by their knowledge, experience and counsels will place these generously at the disposal of its members.

So far as time and strength and the object of the Delegation allow, districts and stations will be visited, but it will be understood that, through lack of time and opportunity, its members must often be disappointed in not meeting congregations and fellow-workers, and in not visiting Institutions.

Conferences attended by Indian Christians and missionaries will be held in different centres, but even more valuable than these will be opportunities for more informal intercourse, for personal talks without reserve. If any Indian brethren desire to approach the Delegation, in order that they may express their views and submit any proposals, such occasions will be welcomed. In addition to meeting many Christians connected with the Church Missionary Society and the Anglican

Church, and also Christians connected with other Churches, the Delegation look forward to meeting non-Christian Indians with a view to getting into better touch with the thought of India. By staying often in Indian homes, by using available opportunities of learning about Indian culture, they hope, at least in some small measure, to be able to appreciate Indian life and gifts.

The Committee commend the Delegation to all concerned. They have appointed it with prayer and hope ; the Society in England will remember it constantly in prayer, and will eagerly await its report. Through it they send a message of love and thanksgiving to the Indian brethren, and to all their missionaries. They ask that the prayers of the Church in India may be joined with the prayers of the Church in England, that, under the merciful guidance and blessing of the Holy Spirit, the result of its labours may be to the glory of God, the furtherance of the Gospel of Jesus Christ, and the advancement of His Kingdom in India.

CYRIL C. B. BARDSLEY,
Honorary Secretary.

CHURCH MISSIONARY HOUSE,
Salisbury Square, London, E.C.

July 11, 1921.

INDIAN DELEGATION PAPER NO. 2.

The following are some of the subjects which the Delegation will consider, and upon which they will welcome contributions from Indians and missionaries alike. Only main outlines are suggested. Any correspondence with regard to this paper should be sent to the Secretary of the Delegation, Church Missionary Society, Girgaum, Bombay. The Delegation will be glad to meet as far as possible any groups of people who have given thought to any of the questions suggested in this paper.

I. Church and Mission.

The character of the Indian Church in coming days, including the consideration of what is involved through the transfer of the Society's missionaries and work to the Church. The extent to which the missionaries and the work carried on by the Society are now under the guidance and control of the Church and Society respectively.

The extent to which grants made by the Society are distributed and disbursed by the Church and Society respectively.

The relation of the Society to the Church in coming days as regards its missionaries, grants and work ; changes, if any, which may be desirable ; methods by which such changes may take place.

The relation of all Indian workers, men and women, now working in association with the Society to the Society, its missionaries and administration.

The extent to which Indian members of the Church share in the direction and control of the missionaries and work of the Society at the present time ; the measure and methods of such direction and control

(including a voice in the type and preparation of the foreign missionaries required) during any transition period before the missionaries and work of the Society come completely under the Church.

So far as the Society is concerned, questions relating to the provision, training, status, "tenure" and pay of Indian clergy and other paid workers, and, in particular, the higher training of Indian clergy.

The status and work of paid women workers.

In relation to the work of the Society, the place of women in the Church.

The evangelistic work of the Church generally, in Mass Movement areas, and in unevangelised areas.

Developments in the life and work of the Church, *e.g.*, the subdivision of Dioceses or the creation of Suffraganships, which will affect the work of the Society.

The effect of growing Diocesan organisation on Mission organisation.

II. Education.

The place of Colleges and Schools in the plans of the Mission and Diocese.

The adequacy of present education facilities for the Indian Christian community, and developments which may be needed.

The administration of the Society's educational work in India and Ceylon.

The policy of the Society with regard to non-Christian education, having in view all the changing conditions of the present time, and having also in view the need of possible retrenchment.

The relation of the Society's educational work to the Indian Church.

The provision, training, status and pay of Christian teachers.

The formulation of a definite policy with regard to admission to the Society's Colleges and Schools of those who do not desire to attend Bible instruction.

The measure in which the spirit of service to the community is called forth through the Society's Colleges and Schools, and its development.

Action, desirable and possible, to be taken in view of the Report of the recent Village Education Commission in order that the Society's educational work may become more fully an integral part in the national life of India.

III.

The prospects of further combinations of effort with other bodies, Anglican or other.

The need of additional Medical Mission work in C.M.S. areas, including the possibility of such work being carried on by others.

The use of Christian literature, and the share which the Society should take in its production.

IV.

Questions of increased self-support and financial independence of the foreign Society.

CHURCH MISSIONARY HOUSE,
Salisbury Square, London, E.C.

July 11, 1921.

Inquiries for the Guidance of the Delegation.

It has been arranged that all the facts asked for in this paper should be supplied by two or three persons in each Mission. The purpose of its wide distribution is that all who receive it may have the opportunity of writing on any subject referred to in it, about which they may desire to express their opinion to the Delegation. If any wish to raise any other question, the Delegation hope that they will do so fully and freely. All who wish to correspond with the Delegation should write direct to the Secretary of the Delegation, Church Missionary Society, Girgaum, Bombay.

A. The Ultimate Aim and Limits of the Mission.

1. What ground is it hoped to cover eventually? Are these limits occasioned by—

- (a) Geographical boundaries?
- (b) Linguistic areas?
- (c) Fields of other Missions?
- (d) Some other cause?

Are there any agreements, written or understood, with other Societies as to limits of occupation?

What arrangements exist for periodical conferences with other Societies on questions of comity? To what extent are those found adequate?

2. What Church organisation is being prepared for?

- (a) Do you expect the present Diocese to be sub-divided, and, if so, does this influence the plans of the Mission?
- (b) Will the Pastoral work pass from the Society to *local* Diocesan authorities (*e.g.*, to Parochial or District Councils) or *centrally* to a Conference or Council of the whole Diocese?

How, in consequence, is the pastoral work being grouped in the mission stage?

Similarly explain the plans in relation to the Diocese, for

- (c) Higher and primary education.
- (d) Training of Agents, including well-educated clergy.
- (e) Medical work.
- (f) Evangelistic agencies.

3. What prospects are there of combination of effort with other bodies, Anglican or other?

(This question refers to broad divisions of the Mission, such as evangelistic, training, education, medical. Co-operation in *particular* institutions can be dealt with elsewhere.)

B. Immediate Limits and Plans of the Mission.

1. What system has the Governing Body of your Mission for keeping before it an adequate statement of the recognised aim of the Mission?

2. Upon what principles does the Mission dispose its forces and funds?

- (a) Are beginnings made in all possible sections of the ultimate field, or is the work limited to a few sections till they are adequately worked ?
 - (b) Is there some plan agreed upon beforehand, or are apparent providential openings followed as they occur ?
 - (c) Is consultation customary with other Missions (1) of the C.M.S., (2) of other Anglican bodies, (3) of other communities ?
 - (d) In selecting educational centres, in co-ordinating various branches of the Mission, etc., what methods are adopted to secure careful weighing of mission projects from the point of view of the future Church ?
3. What results have followed the plan adopted ? Thus :
 - (a) Has the work been kept in true proportion ?
 - (b) Has the work in hand always, or generally, needed more missionaries and money than could be secured ? or
 - (c) Has there been any available margin, *e.g.*, for furlough vacancies, or for unexpected demands on money ?
 4. To what extent is a definite and steady policy a practical proposition, and how far is the Mission controlled by the opportunism of the moment through shortness of staff or other circumstances ?
 5. What are the points, recognised by the Mission authorities, at which lack of staff or of grants is at the present time seriously limiting the work of the Mission ?
 6. Is there any part of the Mission where the work overlaps that of any other mission ? If so, how and when did the overlapping arise ?

C. Spiritual and Social Progress of the Christian Community.

1. What is the proportion of communicants to the total number baptised in your Mission ?
2. How far are adults prepared for Confirmation immediately or soon after Baptism ?
3. What habits as regards attendance at Holy Communion are encouraged in towns or other places where there is a regular ministry ? How far do the Festivals, including Ascension Day, take a living part in the spiritual life of the Christian community ?
4. To what extent is there the fruit of (a) direct evangelistic effort and (b) general social service ? Please give instances of methods employed.
5. Please give information as far as possible as to Baptisms during the last year which are the direct or indirect results of—
 - (a) High Schools and Colleges.
 - (b) Hospitals.
 - (c) Christian literature.
6. What are your people doing for—
 - (a) Local Church expenses, including support of pastor.
 - (b) Evangelistic efforts at a distance through the National Missionary Society or otherwise ?
7. In what positive ways is the social life of the Christian community encouraged, *e.g.*, Christian “melas,” Indian music ? Please give examples

D. Spiritual Privileges of the Staff.

(a) *Ordinary.*

1. What do the Mission authorities do to secure regular meetings for prayer, Bible-study, etc. ? Who are invited to attend and take part in such meetings ?

2. How far are missionaries encouraged to read ? Is the Mission Library widely used ? Is the need of more books felt keenly ?

(b) *Special or Occasional.*

1. Are there any stated opportunities for occasional Conferences, Quiet Days, etc. ? When held, who are invited to come ?

2. Are any joint conventions available with workers of other Societies ?

E. Instructions to Missionaries, Reports, etc.

1. Are missionaries always supplied with instructions on arrival at the Mission ?

By whose deliberations are such instructions arrived at ?

2. When and how do missionaries report to the Mission on their work, as compared with their instructions ?

3. When recruits are assigned to the Mission, what steps are taken :

(a) To secure guidance and training for them from their seniors ?

(b) To protect them from undue pressure at first ?

(c) To secure time and help for their language study ?

(d) To obtain reports upon them and their work, in accordance with the probation papers provided—(1) from themselves ; (2) from any seniors supervising their work ?

4. How is the annual review of the Mission compiled for the P.C. ?

5. Does the Mission issue an annual report of its own ? Does it adopt any attitude, favourable or otherwise, towards the issuing of reports by single stations ?

6. Is it usual to instruct any individual missionaries to take control, as organisers, inspectors, etc., of considerable branches of work, so that they have exceptional responsibilities of leadership ? Give details.

7. How are furlough vacancies dealt with ? Are there any recognised distinctions between posts that may, and those that may not, be left vacant ?

8. How does the Mission think out its various needs for recruits and for grants, so as to present to P.C. the most urgent cases first ?

9. Does the Mission encourage or discourage independent initiation of work by missionaries and incurring of fresh Mission expenditure ? How does it control such matters ?

F. Financial Business.

1. To what extent is the existing work known to be dependent on money privately raised ?

2. What account, or other knowledge, of such private expenditure do the Authorities of the Mission obtain ?

3. Are there any recognised means for preventing new development of unauthorised private expenditure ?

G. Broad changes suggested for their own sake.

Apart from any consideration of gain to work elsewhere, and attending for the moment only to the best interests of this one Mission, and in view of possible retrenchment,

Are there any definite suggestions for, or idea of, alteration in the scheme of the Mission ? Such as :

(a) Retirement from any *district*, with or without arrangements to hand over to another Society ?

(b) Closing of any *institution*, with or without handing to another Society ?

(c) Abandonment of any considerable section of the work ?

(The desirability should be considered not only on the ground of economy, but also on that of the possibility of better work being done by another Society.)

(d) Co-operation with others in work which is now being done inadequately by C.M.S. alone ?

H. General Mission Administration.

What is your full system of administration

(a) for the whole Mission ?

(b) for smaller areas of the Mission ?

(c) for medical work, in whole Mission or part ?

(d) for educational work, in whole Mission or part ?

(e) for evangelistic work ?

(f) for any other purpose ?

What is the relation of the women's work to this administration ?

Can you suggest any improvements in the administration

(a) of complete Missions separately ?

(b) of all the Indian Missions collectively ?

CHURCH MISSIONARY HOUSE,
Salisbury Square, London, E.C.

July 19, 1921.

INDIAN DELEGATION PAPER NO. 4.

The Delegation, by the Grace of God, is now in India, and has already started the work committed to its charge. The chief problems it is called upon to study and investigate are (1) the relationship of the Church and the Mission ; (2) the future educational policy of the C.M.S. The Delegation, if it is to accomplish its task successfully, needs all the help that Indians and Europeans—missionaries, laity, men and women—can give to it. Constructive proposals particularly will be of the utmost value. It is hoped that not only those who are engaged in direct Christian work will favour the Delegation with their opinion, but also that independent laymen in Government employ or in business, who are interested in Christ's Cause, will give the Delegation the benefit of their considered thought. Wherever possible a number of persons

may study the problem together, and embody their facts and conclusions in the form of a Memorandum, which may be submitted to the Delegation. Any such Memorandum, whether submitted by groups or by individuals, will be regarded by the Delegation as confidential. Opinions may, therefore, be expressed with absolute frankness and without reserve. The Delegation will be greatly indebted if it is supplied with nine copies, whenever possible, one for each member of the Delegation, c/o the Secretary of the Church Missionary Society of the Province. The Delegation as a whole, or through some of its members, would welcome an interview with those submitting Memoranda, subject to the exigencies of time. Others who may desire to interview the Delegation are also requested to acquaint the Delegation with their wish, c/o the Secretary of the C.M.S. of their area. For their information the itinerary is given at the end of this paper.

Delegation paper No. 2 indicates the main outlines of the subject to be considered. Attention is specially drawn to the following questions :

I. Church and Mission.

1. It is the ultimate goal of every Mission to transfer the whole of its work to the Church.

- (a) Has the time come for such a change ?
- (b) If not, is the Mission moving in that direction ?
- (c) What *immediate* " advance " do you advise ?
- (d) How much of the work can the Church immediately undertake ?
Is there any Church organisation now existing which could undertake the responsibility ? If not, can you suggest any scheme for bringing such a body into being ?
- (e) Would you advise that the whole of the men's missionary work be transferred to the Church organisation now existing or to be created ?
- (f) Would you advise that the whole of the women's work be transferred to the Church organisation now existing or to be created ?
- (g) If your reply to (e) and (f) is in the affirmative, what would be the relation of the foreign missionaries—men and women—to that organisation ?
- (h) If your reply to (e) or (f) is partly or wholly in the negative, how would the rest of the missionary work be carried on ? What would be its relation to the Church ?

2. The Indian Clergy and other paid workers.

- (a) What is your view regarding the present type of Indian Clergy, other workers, catechists, etc. ?
- (b) Are there proper facilities for their training ? What kind of training would you propose for them ?
- (c) Are there hindrances in the way of University trained men joining the Ministry ? If so, can you suggest any concrete proposals, whereby the best type of men could be attracted to the ministry of the Church ?

- (d) Is the status of the Indian workers satisfactory? If not, what changes would you suggest?
3. (a) Is the Church doing its utmost for self-support? Can you make suggestions as to how self-support can be increased?
- (b) What practical steps would you suggest to make the Church financially independent of the C.M.S. as soon as possible?
4. (a) Have the Indian members of the Church an adequate share in the direction and control of the missionaries and the work of the Society? Should this share be increased? If so, how?
- (b) Should the Indian Church take any part in the selection of foreign missionaries? Should the Indian Church share in the responsibility for the probationary training of foreign missionaries after their arrival in the field, and in deciding as to their continued service in the Church in India after their term of probation and first term of service?
5. (a) What are the needs of Mass Movement areas? Are they adequately met? Can any constructive suggestions be made?
- (b) Do you generally approve of the methods employed by the Mission in the Mass Movement areas?

II. Education.

1. (a) What position does missionary education hold in the educational system of the country?
- (b) Are the educational institutions of the Missionary Societies being efficiently run? What are their defects? How can they be remedied?
2. (a) What is your judgment as to the value of Mission schools as evangelistic agencies?
What is your judgment as to the value of institutions for higher education as evangelistic agencies?
What is your judgment as to the value of village schools as evangelistic agencies?
- (b) What part do these severally play as Christian witnesses to India? Should they be continued? If so, why?
3. (a) Are you satisfied with the present system of management of these schools?
- (b) Would you advise the creation of local Advisory or Executive Committees for these schools? If so, what should be their constitution and their functions?
- (c) Should there be any central controlling educational body in the Mission? If so, how should it be constituted and in what way can there be security that its authority is recognised, and its decisions carried out?
4. What suggestions have you to make regarding the supply, training, position and status of Christian teachers?
5. What should be the attitude of those responsible for the Mission Schools towards the Conscience Clause?
6. Do you think that under changing conditions and with strictly

limited resources a larger proportion of missionary educational effort should be given to the Christian community? If so, are any changes necessary, in your judgment, to carry out this policy?

Itinerary.

DATES.	MISSION.	ADDRESS.
Oct. 31-Nov. 3	Madras	c/o C.M.S., Vepery, Madras, S. India
Nov. 4-15	Telugu Country	Bezawada, South India
Nov. 17-Dec. 3	Bengal	10 Mission Row, Calcutta, India
December 6-12	Central Provinces	Jabalpur, C.P., India
Dec. 13-Jan. 6	United Provinces.. ..	Allahabad, U.P., India
January 7-27	Western India	Girgaum, Bombay, India
January 29-30	Delhi	} Lahore
February 1-23	Punjab and N.W. Frontier	
Feb. 24-Mar. 1	In retreat at a hill station	
March 2-11	Closing Conferences at Allahabad	} Allahabad, U.P., India
March 13-22	In retreat to prepare Report	} Girgaum, Bombay
March 25	Sail from Bombay	

APPENDIX II.

Resolution Passed by the Final Conference at Allahabad.

That this Conference of Bishops, C.M.S. Secretaries, and others responsible for the oversight and carrying on of the Society's work in every Province of India and Ceylon, desires to thank the Parent Committee for sending out a strong Delegation to review the work in India, at a time when the Society itself is sorely pressed by many anxieties. The Conference feel that not only the present financial stringency, but the great changes which have taken place in the political and economic situation in India, demand a reconstruction of the whole work. But apart from this, the wonderful progress achieved by the blessing of God during the past century, through the gathering in of large communities into the Church of Christ in many parts of India, necessitates a further devolution of management in order that the Indian Church may bring its best gifts into the Kingdom of Christ, and the Society may accomplish its euthanasia in India.

Further, the Conference desire to express their gratitude for the way in which the members of the Delegation have carried out the difficult task committed to them ; and, while deeply grieved at the prospect of the serious loss to the Church which the curtailment of the work contemplated will in some cases entail, we pray that the final recommendations of the Delegation and decisions of the Committee thereon may help towards the building up of the Church in India, and ultimately further extend the Kingdom of Christ in this land.

APPENDIX III.

List of Members Attending the Final C.M.S. Delegation Conference at Allahabad, March 2nd-9th, 1922.

THE MOST REVEREND THE METROPOLITAN OF INDIA.
THE RIGHT REVEREND THE BISHOP OF LUCKNOW.
THE RIGHT REVEREND THE BISHOP OF NAGPUR.
THE RIGHT REVEREND THE BISHOP OF TINNEVELLY.
THE RIGHT REVEREND THE BISHOP IN TRAVANCORE AND COCHIN.
BISHOP ABRAHAM, of the Mar Thoma Syrian Church.

REV. D. R. ATHAVLE, S.P.G., Ahmednagar, W. India.
MR. K. T. BALASUNDARUM, S. India.
REV. CANON J. S. C. BANNERJEE, Allahabad.
MISS BARDSLEY, C.E.Z.M.S., Katni, C.P.
REV. J. N. CARPENTER, D.D., Allahabad.
REV. CANON A. W. DAVIES, Agra.
REV. A. E. DIBBEN, Ceylon.
REV. K. DINA NATH, Lahore.
REV. DINA NATH, Delhi.
REV. CANON B. H. P. FISHER, S.P.G., Cawnpur.
REV. R. FORCE-JONES, Punjab.
REV. A. G. FRASER, Ceylon.
REV. C. M. GOUGH, Lahore.
REV. W. P. HARES, Gojra, Punjab.
MR. W. D. P. HILL, Benares.
DR. H. T. HOLLAND, Kashmir.
REV. W. S. HUNT, Travancore.
MRS. INGLIS, Lahore.
MR. G. S. INGRAM, United Provinces.
REV. CANON D. L. JOSHI, Bombay.
REV. H. J. LANE-SMITH, Bombay.
MISS LATHAM, S.P.G., Ahmednagar, W. India.
RAI BAHADUR A. C. MUKERJI, Benares.
REV. W. PATON, National Missionary Council, India.
REV. R. W. PEACHEY, Madras.
REV. R. PEARCE, Calcutta.

MISS RICHARDS, Pallam, Travancore.
 REV. F. D. O. ROBERTS, Jabalpur.
 REV. CANON E. T. SANDYS, Calcutta.
 MR. S. P. SINGHA, Lahore.
 MISS K. SIRCAR, Lahore.
 REV. E. S. TANNER, Ellore.
 REV. S. K. TARAFDAR, Bhagalpur, Behar.
 REV. F. J. WESTERN, Cambridge Mission, Delhi.
 REV. and MRS. M. E. WIGRAM, Bannu.
 REV. J. C. WINSLOW, S.P.G., Ahmednagar, W. India.
 MISS A. F. WRIGHT, Agra.

APPENDIX IV.

Compulsory Attendance at Religious Instruction.

(a) *Main Report.*

It has been pointed out in the main body of the Report that there are three chief types of mission educational institutions :

1. Institutions for Christian boys and girls.
2. Institutions chiefly for Christian boys and girls, but with a considerable number of non-Christians permitted to attend.
3. Institutions which are intended for non-Christians, with a very few Christians attending.

In dealing with the subject of compulsory attendance at religious instruction, it should be pointed out that in respect of the second and third of these types a further differentiation should be made depending upon whether the institution in question is the only educational institution of a particular grade at the disposal of the non-Christians of that area. Sometimes it appears as though the mission institution were an alternative institution, when in reality it is not. For example, there may be three schools in a city, of which one is a mission institution. It would, therefore, appear that it was not necessary for anyone to attend the mission institution who had conscientious objections to so doing. But this appearance may not be the reality, for it is quite possible, and indeed is often the case, that there are not sufficient educational facilities for non-Christians in the city in question apart from the mission institution, and so in actual practice a number of non-Christians are forced to attend it. For them it is therefore not the alternative that it appears to be.

It will be obvious that for the predominantly Christian school no problem arises in respect of compulsory religious instruction. The school exists for Christians, and it is natural and right that they should be taught the tenets of their religion. It will also be clear that, in regard to the second type, the demand for voluntary religious instruction is somewhat inexplicable, unless the institution is the only one of a particular grade of education available, for in any case the boy is going to

be subjected to the influences of a very powerful Christian atmosphere, produced by large numbers of Christian fellow-students, and parents who send their children to such an institution must know the risks they are running, and must have been content to run those risks. In the case of the third type, the demand for non-compulsory attendance at religious instruction is easier to understand, although here also it has its roots in fallacious reasoning in regard to the relation of ethics and religion.

What essentially does a mission school or college stand for ?

Every educational institution worthy of the name stands for a certain philosophy of life and a certain attitude to things in general. It attempts to create a particular atmosphere which is based upon the particular view of life held by those who are in control of the institution. A school or college which lacks such an atmosphere, quite apart from whether it is a mission institution or not, is a thoroughly bad institution. Indeed, this is the great danger of much of the education in India to-day, where neutrality to religion on the part of those who are in control practically forces them to produce a colourless type of institution which stands for nothing in particular except a vague kind of acquiescence in certain equally vague educational ideals. An analysis of the personal influence exercised by an English teacher in such an educational institution in India will reveal the inherent weakness of his position. Indeed, his position is only possible if he is able in practice largely to divorce ethics from religion, a thing which very few people can really do, however much they attempt to do it. In such a school, supposing the teacher to be a man of religious convictions, imagine his attitude to a boy found guilty of some moral delinquency. How is he to deal with the personal problem involved if the only stock-in-trade permitted to him is a system of morals ?

Now the attitude of the missionary, as has been recently stated by a very representative body of missionary leaders, is that "education divorced from religion is defective and incomplete." They agree that the only education worth giving is "an education which is unreservedly Christian in motive, in principle, and above all in atmosphere." Christian missionaries act under a constraining necessity : "The only type of education which they can give is one in which their faith in Christ as the Way, the Truth and the Life, and the LORD and Saviour of all men can find full and free expression." In a word, as stated in another recent pronouncement on the subject, Christian missionaries "teach Christianity in order to educate. They do not educate in order to teach Christianity." It is a matter of conscience for them, and "if conditions are attached to Government grants-in-aid which interfere with the giving of the kind of education in which they believe, or if they are required to adopt a neutral attitude in religious matters, missionary institutions would have no choice but to renounce such grants-in-aid in order to preserve their freedom."* On this point there must be no

* The first three and the last of these five quotations are taken from one of two alternative "Statements of Policy in regard to Proposals to Introduce a Conscience Clause in Indian Education," submitted by the Committee on Christian Education of the Conference of Missionary Societies in Great Britain and Ireland for consideration by the Committees of the various individual Societies.

question or ambiguity, and it is well to have it stated in the clearest possible terms that missionary societies cannot accept any conditions to be laid down that will in their opinion interfere with the production of a Christian atmosphere in the schools for which they are responsible, and, conscience clause or no conscience clause, they will run their educational institutions in such a way as deliberately to produce a very serious "risk" of the non-Christian student becoming permeated with Christian ideals and very likely ultimately becoming baptised into the Christian Church.

A missionary, however, recognises that he is not the only person who has a conscience in this matter, and "he does not wish directly or indirectly to *force* upon those who do not desire it the type of education which he himself believes to be best; and he recognises that there is a strong feeling in some quarters in India to-day against the requirement he has in the past made that students and pupils should compulsorily receive religious instruction in a faith different from their own. He recognises, moreover, that such requirements in institutions assisted from public funds are felt by many Indians to be out of harmony with the practice of other countries, and therefore a disability from which Indian students should be freed, and he also recognises that the present shortage of educational facilities and other causes may in practice leave a student no choice between studying in a missionary institution and being deprived of the best education within his reach."

It is well, therefore, to analyse the nature of the present conscientious objection of the Indian student or the parents of an Indian pupil. The Indian seems able in his thought largely to divorce religion from ethics. It is not the Christian atmosphere of the school to which he objects. Indeed, many prefer to attend a school which is Christian in tone. It is important to realise this. To this Christian atmosphere, strange to say, he seems to have no conscientious objection. His conscience is really not a personal conscience, but a national conscience. But it is none the less real for that. It seems clear to us that most of the protests against enforced religious instruction arise from the feeling that such compulsion could not and would not be enforced among a free people. No free people they feel would dream of allowing a huge system of colleges and schools to grow up with the right of forcing all the pupils to attend the religious teachings of an alien race. The Indian of to-day wishes to remove from the national conscience the stigma of servitude which seems on this account to rest upon it. In other words, it is not the teaching which in the majority of cases is resented; it is the compulsion, for this is a badge of servitude. The missionary sympathises with this attitude, and doubtless would seek as far as he conscientiously could to remedy any defects in his educational system which have occasioned it, but the problem is to what extent will his conscience allow him to do this, for, as we have said above, he feels that he cannot educate at all unless he can teach Christianity to his pupils.

There are various methods which have been suggested for dealing with the problem of religious teaching thus created in India.

1. *The permission of the simple right of withdrawal from religious*

teaching. This requires in any legislation contemplated a clause stating that in any school receiving a grant-in-aid a pupil may absent himself from religious instruction if conscientious objection to it is felt by himself, or, if he be of insufficient age, by his parent or guardian. Here the onus of objecting is thrown on the conscientious objector, and the clause would be similar to that obtaining in many western lands. Such a clause has been inserted in the Lucknow and Allahabad University Acts, and is the only type of conscience clause which has at present become law anywhere in British India.

2. A second type of conscience clause states that in aided schools *religious instruction is not to be given to students* in a religion other than that which they themselves profess, *unless written permission has been received* from their parents or guardians (or from themselves if of sufficient age to register a decision). This clause *throws the burden of securing permission to teach religion on the educational managers*. This second type of conscience clause was brought forward in the Legislative Council of the United Provinces on the 8th August, 1921. The wording of the motion was :

" (a) No one shall be required to attend any religious instruction or observance as a condition of his admission into or continuance in an institution unless, if he is a minor, his parent shall have sanctioned it in writing.

" (b) The time or times during which any religious instruction is given or observance practised shall not be fixed without the previous approval of the Education Department, or in such a way that a pupil not remaining in attendance during the time of such instruction or observance is excluded directly or indirectly from the advantages of a secular education given in the institution."

This wording had the support of the majority of the United Provinces Council, but was not accepted by the United Provinces Government, as they held the matter was too important in its influence on all Indian education to be dealt with by one Province without first referring it to the Government of India. It is probable that the members of that Council did not grasp the significance of the particular form of words used, as there was no one present to represent the point of view of the foreign missionary. We believe, however, that the United Provinces Legislative Council will finally accept the first type of conscience clause and that this will probably be brought into force this year.*

3. The third type of attitude to religious instruction was embodied in a proposal to make religious teaching compulsory and to provide for the teaching of Hinduism, Muhammadanism and Christianity in all educational institutions in which pupils of these faiths were present. A suggestion of this kind was made in the Council of State but it received no support. It would, as a matter of fact, be impossible to put into execution because it would be impossible to find Hindu teachers in sufficient numbers who were acceptable to all types of Hindus, or

* Since writing this Report we have heard that this anticipation has proved correct.—C. C. B. B.

Muhammadian teachers who were acceptable to all types of Muhammadans. Furthermore, it would be impossible for the British Government to accept it and still continue to rule India, for it would give unlimited opportunity for the teaching of politics in schools. It would, moreover, involve a spirit of faction in an institution and inevitable disloyalty to its head, and it would effectually prevent any institution from standing for any particular attitude to life, which, as we have pointed out above, would be a quite fatal defect. It can indeed be said at once that legislation involving such an attitude would be utterly unacceptable to missionaries, and they would at once forego their grants-in-aid.

What is the attitude of the missionary to the various methods of dealing with religious instruction in educational institutions?

His attitude to the third type, as we have said above, is one of uncompromising refusal. His attitude to the second type is one of strong antagonism. For in practice it would mean that hardly any non-Christian students would attend religious instruction, for the initiative would lie with the student or the parent of the pupil, and there would be no means available of getting the student or the parent to take the initiative. In other words, religious instruction would go by default. In theory the missionary who does not object to the first and mildest type of conscience clause ought not to object to the second type, but in practice the second type would mean sooner or later the closing down of all mission schools and colleges. In respect of the first type of conscience clause, missionaries are divided into two camps. There are those, chiefly those who are running large non-residential institutions, who will refuse to accept any type of conscience clause, and there are others, chiefly those who are running smaller residential institutions, who, so far from refusing a conscience clause, have some of them for years in practice been respecting the conscientious objections of their students. It is quite a mistake to imagine that religious instruction is compulsory in all missionary educational institutions, and in some of those where it is non-compulsory, the religious instruction given is most effective. It will be seen in the first place that these two attitudes to compulsory religious instruction are partly related to two types of educational institution. In the one, compulsory religious instruction is the chief factor in the creation of the religious atmosphere of the institution. In the other, personal contact as between teacher and taught, in hostel and playing-field, as well as in class-room, is looked upon as the chief factor in the creation of the religious atmosphere ; and it is true to say that non-compulsory religious instruction would hit a large non-residential college or school far more heavily than it would hit small residential institutions. It would not, however, be fair to suggest that this is the chief or only reason for the divergence of opinion upon this question. For it is admitted by all missionaries that the actual teaching of the tenets of their religion to a considerable proportion of their students is, in the long run, essential for the creation of the religious atmosphere which

they need for the proper continuance of their educational work. *If the result of the acceptance of a conscience clause involved the permanent absence from regular religious teaching of the majority of non-Christians in predominantly non-Christian colleges or schools, sooner or later all missionary societies would close down such institutions.* In other words, no mission educationist believes that he can create the atmosphere desired *only* by personal influence—there must also be definite and regular teaching of the religion which is the basis of that philosophy of life for which his institution stands. And the teaching must at least be given to a considerable proportion of his boys, else it will not be effective in helping to create the desired atmosphere. It is for this reason that, in practice, the second type of conscience clause mentioned above would result in the closure of the mission institution, as it would necessarily limit enormously the number who attended religious instruction. In respect, however, of the first type of conscience clause the facts are that one class of missionary is prepared to take a risk in this matter, and the other is not. Nobody doubts that the risk is a real one, and the attitude of the missionary who accepts the conscience clause is, it must be clearly stated, only the attitude of the man who is prepared to give it a trial for a certain number of years, and if in that certain number of years he fails to get a satisfactory attendance at his religious classes, he will either change his policy or close his institution. Even this is, however, not a fair statement of the attitude of those who refuse to accept any kind of conscience clause. For they feel that by so doing they are, as it were, “hauling down the flag,” implying to all and sundry that they do not really value Christian instruction as much as they have pretended they do. To them the acceptance of a conscience clause is a retreat from a position which they must hold or die in the attempt; the prestige of Christianity depends upon it. Any other attitude is to them disloyalty to Christ. Whether they are right or wrong in this is a matter of opinion, but that some of them hold it and hold it passionately there is no doubt. On the other hand, there is a very large number of Christian educationists who are of opinion that it is impossible to preach effectively the Gospel of Jesus Christ, which acts (if it acts at all) as an influence and attractive force only in an atmosphere utterly free from any kind of compulsion, to students and pupils whose very antagonism to the compulsion of the teaching makes them incapable of receiving its full impression. Such missionaries believe that a necessary precursor to success is a sympathetic relationship as between teacher and taught, which is impossible under present political conditions in an atmosphere of compulsion, and that in no other medium than one of mutual sympathy will the teaching of Christianity be effective.

It must be reiterated that for all missionaries of all Societies any legislation which would permanently interfere with the Christian atmosphere of a mission institution would result in the closing down of that institution.

It is interesting and important to note how the opponents of mission education could press home the attack. There would first be the refusal of grants-in-aid to mission institutions which refused to comply with

conditions laid down. The result of this would be the closing of many mission institutions and the concentration of mission men and money upon a few which would be run without Government aid. This would not greatly worry the missionary societies, for they are convinced that their future influence on the education of India must be a qualitative rather than a quantitative one, and quite apart from legislation in respect of religious education they will in the near future close a number of their institutions in order to strengthen and make more effective certain selected ones. It would merely result in an extension of this policy.

The second line of attack would, however, be more effective. It would be the refusal by Government or University to "recognise" any non-complying mission institution, whether or not it received grants-in-aid from Government. To this attack also the missionary societies would not be without a reply, which would probably be in the direction of the creation of Christian Universities and Christian schools related to those Universities.

It is well, however, that it should be clearly understood that mission educationists are, with some notable exceptions, opposed to the policy of Christian Universities unless all other methods are frustrated. Specifically Christian Universities would at present certainly tend to the further denationalisation of the Indian Christian community, which is a thing to avoid almost at all costs. Moreover, it appears to many missionaries that a demand for Christian Universities at this time implies a lack of faith in the honesty, integrity and fairmindedness of the Indian administrator, for which there are not at present reasonable grounds, and suggests therefore a very unfair prejudgment of the case.

It will be noted that we have made no reference to the decision of 1854, which inaugurated the policy whereby Government gave grants to educational institutions of religious bodies in aid of the secular part of the education given, granting such bodies at the same time complete freedom in respect of religious instruction. The granting of a measure of responsible Government to the people of India in our opinion gives the people of India a perfect right to reverse the decision of 1854 if they wish to do so. The matter must be decided upon its merits. The present Indian Government cannot be tied down to the decisions of another administrative body made nearly seventy years ago. Missionary Societies have spent millions of pounds on Indian education during these last seventy years entirely at their own risk. If in that period of time their institutions have not won the confidence of the Indian public to such an extent that their repression is impossible, the blame must rest very largely with themselves.

In summing up our conclusions, we advise the Church Missionary Society to grant permission to those who control its educational institutions to give non-compulsory religious instruction a fair trial extending over a considerable period of time, certainly not less than five years and probably longer, for these are not normal years in India. But in such cases it must be clearly stated to those who attend and to their parents and guardians that this action does not imply on the part of the Society any intention to lessen the Christian atmosphere of the

institution, but that on the contrary it is hoped that the Christian atmosphere of the institution will be increased by the steps taken, and that if this should unfortunately not be the result, the Society will feel itself at liberty to reconsider its educational policy.

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E. M. BARING-GOULD.
KHEROTH M. BOSE.
E. F. E. WIGRAM.
D. RHODA WILLIAMS.
GARFIELD H. WILLIAMS.

(b) Note.

I have been expecting to receive a Memorandum on the Conscience Clause signed by the Bishop of Dornakal and Mr. B. L. Rallia Ram, who did not add their names to the statement on that question which was signed by the rest of the Delegation, and possibly a further Memorandum from Mr. Rallia Ram, as indicated by him in his signature to the main report. These expected Memoranda have not yet come, but will be included in the next issue of this Report if they have then been received.

C. C. B. B.

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L. K. Shah
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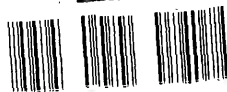
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